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Moderation a Vertue :

OR, A

VINDICATION

OF THE

Principles and Practices

OF THE

Moderate Divines and Laity of the
Church of ENGLAND,

Represented in some late Immoderate Discourses,
under the Nick-names of GRINDALIZERS
and TRIMMERS.

By a Lover of Moderation, Resident upon his Cure.

With an APPENDIX, demonstrating that Parish-Churches are no Conventicles, particularly for reading the Second Service in the Desk : In Answer to a late Pamphlet, entitled, *Parish-Churches turned into Conventicles, &c.*

L O N D O N :

Printed for *Jonathan Robinson*, at the Golden Lion in
St. Paul's Church-yard. 1683.

A 20

To the Reverend Clergy, and Honour'd Gentlemen,
who are Truly Moderate.

Reverend and Honour'd Sirs,

THE Writer hereof hath such a moderate Opinion and Sense of himself, and this Vindication, that he thinks it too mean a thing to be dedicated to Persons of your Learning, Judgment, and Worth. It is a manifest proof of your eminent Moderation, that none of you hath set himself, either to examine the Accusations, or to eject the Insinuations of some Men, who must needs be either abused by Men of an ill Religion, and as ill a Nature, or else very great Strangers to your Principles, and manner of Conversation. And except this Undertaking find some Approbation from you, I shall wish I had taken direction from your Silence, to have been silent also. How it may operate upon our unkind Exposers, I cannot certainly divine: but that it may not reflect upon more than one, and he of a lower size than hundreds of you, I think it necessary to declare, That as it looks not like a manly Defence, compacted by the Reason of a Combination of famous Men; so it is not the Apology of a single Person, pointed at by the Accusers above others of his Brethren. Let the whole Blame of it fall upon one only, and such an one as if discovered, that the Aggressors cannot say of him, he had any particular Grudg, or personal Animosity against them.

The last Summer, when I saw the Title of the *Remarks upon the Growth of Nonconformity*, I earnestly desired to read it for my Information. When I came to peruse it carefully, I can say no less, than I think it written both to deceive, and to provoke the Magistrate, in the Spring-time of the Heat and Ferment.

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And as if the Justices had not Work enough to do in Conventicles, moderate Conformists, under a reverend Nickname of *Grindalizers*, from the most Reverend Arch-Bishop *Grindal*, and more odious Marks, are falsely represented, and accused as dangerous to the Government.

Some that saw my Marks upon him, dissuaded from publishing due Castigations of him, because there was little or no notice taken of it, (tho since some give other Accounts of it.) But since that, I was often and earnestly desired to write a Vindication of moderate Conformists, as being seasonable and desired, as necessary to check the Humour that breaks out about the Mouths of many, opened against moderate Men.

When I heard of the Sermon of *Moderation* before the Lord-Mayor, I did (as I perceive others did) desire to see it, and give it welcom, as being a great Stranger, and much beloved; without the least design to take any thing ill. I read it with some pleasure, till I came to the Application, which seems not to be the same Pen (tho it is) that wrote the Doctrinal Part, but almost incredible it should be preached and written with the same Spirit that would take that Text in hand. I have read of some eminent Preachers, that first meditated the Application, and took their Aim at that, throughout the Text and Doctrinal Part: I cannot say this was so contrived; if it was, then we know where the Life of it doth appear.

It may seem strange at first sight, that the same Men that magnify the Moderation of the Church of *England*, in all the parts of its Constitution, Doctrine, Orders, Ceremonies, should from Pulpit and Press report and represent the moderate Members of it to the Jealousy of our Superiours, and Dislike of the Times: But the wonder is over, when we see what manner of Men they make moderate Men to be; Men uneasy in their Minds, gall'd under their Burthens, listing at the Government to cast it off, and then tread it down. If they know any such Snakes to lie covered under Conformity, they have not done enough to detect them: if they do not, they have spoken Matter of deep Repentance for themselves. They

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They very warmly urge some Canons, as those for the Bidding of Prayer, for reading all the Service, and observing all the Orders, Rites, and Ceremonies, as well in reading the Scriptures, and saying of Prayers, without either diminishing in regard of *Preaching*, or adding any thing in the Matter or Form thereof: And yet these very Men can indulge themselves in an Irregularity contrary to other Canons. Not to instance in such as will give them offence, let us see what Inconformity there is, in going beyond the Rubricks, in the very fashion of their Gowns: Are they made with standing Collars? do they wear in their Journeys, Cloaks with Sleeves and Capes? Do they wear plain Night-Caps, of black Silk, Satten, or Velvet? And to imitate some of themselves in their way of arguing: Are not these things indifferent in their own nature? Are they not commanded us by lawful Authority? They become necessary by reason of the Command, which they must obey. The Canon saith, *These Garments are not enjoined for any Holiness, or special Worthiness, but for Decency, Gravity, and Order*: The Reasons of the Injunction are as great for the use of these Garments in our ordinary Conversation, as for others. If they say, We may lawfully suit our Habit to the Fancy and Fashion of the Age wherein we live; their Argument is answered, Not when we are tied by Canon.

They think they have convinced us into an inexcusable Acknowledgment of our Sin, or Silence, by telling us of the Obligation of our Subscriptions, and there is no room for exercising any Moderation; and yet how could they ever have subscribed to the Articles of the Church, without a *Salvo*, an express or tacit qualification or mitigation of Sense, only as Articles of Peace? If we shew Moderation in Things of an indifferent nature, separate from the Command, and in many occasions of our Ministry inexpedient, we are suspected to overthrow the Government, and to undermine the Church. But if this be the pernicious Effect of Moderation in point of Ceremony, what will their Moderation come to in Articles and
Matters.

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Matters of Faith? How common a thing is it to take the Articles of the Church in a lax Construction, as Articles of Peace? What Authors are more commonly bought, and at dearer Rates, than those which either depart from, or are most contrary to the professed Doctrines of our Homilies and Articles? And Men have past with an allowed loose Sence of the Articles, that had not so passed in other Matters of Subscription. A considerable Instance of this deserves our notice.

A certain Person came to a Chaplain of great Note and Place, (the very initial Letters of whose Name would be as much as to name him) to desire to know if a Friend of his might not subscribe in a large Sence? No, said the Chaplain with vehemency, *we have too many such in the Church already.* Nay, Sir, *mistake me not*, said the Person, *I mean as to the Doctrines; as for the Ceremonies, he can subscribe to them in the strictest Sence, bow, cringe, &c.* O, said the Doctor, *he can subscribe no way to the Doctrines, but as Articles of Peace.* Sir, said the Person, *one Mr. D. in his Book of Conformity, saith, We must subscribe to the Articles in a Grammatical Sence; and gives an Instance of a Minister in Queen Elizabeth's Time, who because he would not subscribe them so, but as Articles of Peace, lost his Living.* D. said the Doctor, *is a Coxcomb, and will ere long be suspended.*

This Doctor may be supposed to have known the Sence of some of the greatest Men, as intimately as any Man, and hath not a little presumed upon it. If they make use of Meanings in the greatest Matters, it is too unkind a partiality to allow no Latitude in the mutable and lesser Matters.

To be short, we have conformed, and if there be not Non-conformists too many already made and ejected, they may take counsel, and contrive to make many more: but what will the End of these Things be? We are sure that the Enemies of Moderation are the Enemies of our Government and Peace, which is built upon it, and kept together by it. If Moderation had presided over all our Parties, we had never been thus broken; it is that little that is left of it, that keeps us from tottering into

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a sudden Ruin ; and when other hands have made deeper Wounds, the moderate *Samaritan* is the Man, and Moderation the Oil, that must heal us. What hurt did *Gamaliel* in the Council ? *Acts* 5. Or *Peter* and *James* in the first Council of the Apostles ? *chap.* 13. Or the Apostle *Paul*, in becoming all Things to all ? If our displeased Brethren should prevail to strike us out, as long as the New Testament obtains the place of a Rule, there will be a Teacher of Moderation, or a Witness and Judge to condemn the Immoderate. If they cannot draw together with us, but kick and fight, and run at us, when they should labour, and tread down the Corn, they will not endure the easy Yoke of Christ upon their Necks. It is the evil Spirit that makes Men rage and run mad, that casts into the Fire and Water, and makes poor possest Creatures to foam. The very Children of this World, that are wise in their Generation, are wise for their being moderate in their Exactions. The Children of Wisdom, that are led by the Spirit of God, are to be known to be the Disciples of our Lord Jesus, by loving one another, and by shewing their Moderation to all Men, and by that to shew what they are, and that the Spirit of Christ dwelleth in them. Let us labour to excell in this Grace, which is both our Character and our Glory, our Duty, and our Reward, in its sweet Fruit of Contentment, Patience, and Peace. And by what odious Names soever we are branded and distinguished from others, let us approve our selves as true Christians in the extent of Christianity ; and we are sure, that if ever decayed and languishing Christianity revive, recover strength, and be in health, it must be by Moderation. What a lamentable sadning Object is Religion in some Parts of the World ! a very Skeleton, drest up in Ceremonies ! In other Parts of the World, it dares hardly shew its face, except it puts on the Harlot's Dress ; in other Places, languishing and exhausted ; in other Places, torn and persecuted, suppress'd, and in Bondage ; in too many Places, disputed and controverted into next to nothing, but Faction, and Names of Opposition. How it is at home at this time, you cannot

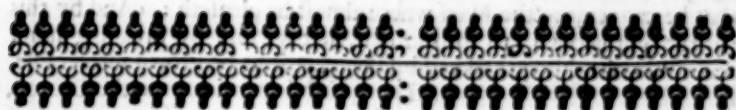
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cannot but see, and be affected with it. And be it known to our Censors, that that Soundness, Life, Zeal, and Answerableness to our holy and heavenly Calling, which remains as a holy Seed in the Land, is to be found among the Moderate, of every Denomination, that holds the Head, and is built upon the Foundation. And if some among us will not slack the Fire, which they kindle and blow for others, as they think, a Wind from Rome may blow it upon themselves; and when they suffer in it, they will have cause to say, the Fire was too hot and raging, and will be glad to save a little by the helping hand of Moderation. But whatever others do, our Duty lies plain before us, *Let us shew our Moderation towards all Men, as knowing the Lord to be at hand*; to whose Protection I desire to be commended by you, and in whom I rest,

Your unworthy Fellow-Servant, and
of all that serve him, and love
him in Sincerity.

POST-SCRIPT.

BEfore I had quite finished this Vindication, there came to my hand a Pamphlet, pretending to prove that all our Parish-Churches are Conventicles, where the Communion-Service is not read at the North Side of the Lord's Table. If I have not sufficiently answered him, it would do well, if some of you would maintain your Legal Title to your Churches, and recover from that Error those whom his Arguments have convinced and converted, as he vainly boasts. We see, whether Mens Heads run round or not, Controversies run round. The Appendix also is humbly submitted to your Judgment.



A
VINDICATION
O F

Moderate Church-men,



Supposing *Moderation* to be a Duty, Every Christian ought to be zealous for this Grace, and against all such Persons and Things as are Enemies of it, said the Reverend and Worthy Bishop *Wilkins*, answering an Objection in his Sermon of *Moderation*, pag. 416.

Our Archers that handle the Bow, shoot at three Marks : 1. The Pope, and his Legion. 2. The Dissenter, and his Divisions. 3. The Moderate Conformist.

They have shot through the Triple-Crown, pull'd out his Eye, disarmed him of his two Swords, spoil'd him of his Keys and Pontificals ; in a word, as good as killed him, and buried him with *White-bread*, and the Popish Plot : Yet from an old Antipathy against him, we make an historical Remembrance of him ; and that which remains of him alive, is confin'd to his own Territories, or so obnoxious to the Penalties of the Law, that he will keep away for his own Safety, or use a Temper, out of a sense of his Impotence and Interest. He cannot do us a Mischief, with any safety to himself.

2. The Danger is greatest from the *Dissenter* : Because, (1.) An Enemy in our own Bowels. (2.) By a long Indulgence grown numerous and head-strong. (3.) By subtil Insinuations got the repute to

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be a Protestant. (4.) Hath so great a share in the Vessel of Trade, that he can remove the Mart where almost he pleaseth: And by this 'tis thought necessary to forbear him, lest we lose by breaking him; and this makes him proud and insolent, until he be grown intolerable, because great and dangerous. The Schism is pernicious to the Church, and the Republican Principle to the Government. The Shower of the barbed Arrows, with the Thunderbolts, are poured upon them; there is no relaxation of the Bow, unless they submit, or leave a Church to which they cannot conform, to them that can, to enjoy her own Peace and Order.

3. There is another pernicious Party, of ambiguous Men, that are lifted under our Banner, and receive the Churches Pay, but serve our dangerous Enemy, the Fanatick and Dissenter. These are they that will betray the Church, that are making Terms for themselves, and will, by their Compliance with the Dissenter, bring in the Papist, which might despair of entering in, if these two did not open him the Door. These are pointed out, that the Rulers may know them, and cashier them, or not trust them, and by some stronger Test deliver us from them. You may know them by their halting Moderation, and many other Marks affix'd upon them, to be seen by and by.

It is too visible, that some Men can never be quiet as long as there is a moderate Man left in the Church. These very Men admire and commend the Moderation of the Church, and yet declaim against Moderation in them that conform to it, whether they be Clergy or Laity. And really, if Moderation were dress'd up, and disguised upon the Stage, and hiss'd at, it were more excusable, for Men of little Vertue to represent it as a Vice, than to see it painted according to the Fancy of prejudiced Preachers, and hung out of the Pulpit, as an odious or a loathsome Monster; or by Head and Ears forced into a Discourse, and brought forth before the Magistrate, as a Cheat, or Underminer of the Government, to be watched, and severely inspected, as an Enemy in the Loyal Churchman's Habit.

I have long observed a Displeasure against Men of this Character of Moderation, and pass it by, being as unwilling to engage against them, as I would be to draw a Company of Boys about me, by throwing back their Crabs at them, which they wantonly throw about, and hit me with by chance. But now hearing the Warning-piece shot off, to awaken the Magistrate to stand up in defence of the Church, and warned of this intestine Church-Traitor, and feeling the Heat and Sharpness of this flashy Zeal, why should we lie under the Reproach and Jealousy of these Watchmen, and not be as zealous for Moderation,

ration, as any of them can be against us? And why should we not appear for it, in its just defence, seeing it so publickly traduced, presented, and indicted.

It were much to be wished, that such a Man as the Reverend Dr. Tillotson would undertake the Vindication, who hath adventured to commend the excellent Bishop Wilkins for his Moderation, and to say: *Notwithstanding that this Vertue, so much esteemed and magnified by wise Men in all Ages, hath of late been declaimed against with so much zeal and fierceness, and yet with that good grace and confidence, as if it were not only no Vertue, but even the Sum and Abridgment of all Vices; I say, notwithstanding all this, I am still of the old Opinion, that Moderation is a Vertue, and one of the peculiar Ornaments and Advantages of the excellent Constitution of our Church, and must at last be the Temper of her Members, especially the Clergy, if ever we seriously intend the firm Establishment of our Church, and do not industriously design, by cherishing Heats and Divisions among our selves, to let in Popery at these Breaches.* So far that great Man, who observes how Moderation is used in these Days.

To the Reader,
before the Fifteen
Sermons of Bishop
Wilkins.

But it is not necessary so great a Champion should maintain this Cause; for Moderation is qualified with Wisdom, Fortitude, and Patience to defend it self, even silent; and a Man of a lower Size is tall enough to look the Opposers in the Face; and to put them to prove their Accusations, is to put them to silence.

Yet that we may not pay them in their own kind, and shoot in their Bow, they do not shoot at Moderation, but pelt the moderate Men; they do not expose the Vertue, but the Men that are denominated from it.

If you would see the Effigies which they hang, take a Copy of it out of some Pieces of Tapestry, and Oratorical Painting, and the Picture is a *Chimera*, a Draught of meer Invention and Fancy. Is there such a Man in the Church? If there be, tire him with Apparitors, and make some real Being of him, something existent, either a Conformist, or a Nonconformist.

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‘We have a sort of Men, who are neither for Liturgy nor Directory, Canon nor Covenant, (*sweet harmonious Jingle!*) part Church-man, and part Schismatical; having one Leg for a Tub, and another for the Pulpit; one Hand subscribing to separate Worship, and the other to the Church of England; such who conform to the Rites, (not to the Canon) and, Pope-like, cancell all their solemn Obligations to the Laws, and give themselves a Pardon for their

'barbarous Irregularity against the Ecclesiastical Constitutions. *Ex animo* in their Subscriptions, signifies Lukewarmness and Neutrality ; an unfeigned Assent and Consent, is a deep Hypocrisy ; *decently*, is a Compliance with a Faction ; and κατὰ τὸν, according to *Moderation*, and (too frequently) according to Subscription. — He is your only Man of moderate Principles, whose Conscience is a Composition of five precious Ingredients, the Pride of *Diotrephes*, the Interest of *Demas*, the Treachery of *Judas*, the Hypocrisy of the Pharisees, and the Disobedience of Devils. — (*I dare not reprint thee rest.*) — These are your blessed Episcopal Covenanters, Canonical Comprehenders, Clergy-Merchants, and Regular Renegadoes. — (Now for sound-sake, why not *Read me a Riddle, or Rattle, rattle, rattle?*) — Again, their Religion consists in the Overthrow of Church-Discipline and Government ; and their Moderation is a wilful Omission of the Rites and Offices of the Church of *England*. The same again repeated, *pag.* 18. Thus some Men pourtrayed by Rhetorical Oppositions, the Creatures of an unhallowed Imagination, and I think not to be found, by *Mr. Will. Gould*, preached at a Visitation in *Exon*, dedicated to *Bishop Sp.* and for the goodness of it twice printed, or for the badness of the Sale, the second Edition of the Title-Page put out before it ; but whether printed the second time or no, concerns the Bookseller more than any other Man. I will only answer what I have transcribed, by denying the Accusation, and look upon it as a publick Pulpit-Slander. It is pity (tho it contains some Threads of Gold, and Shreds of richer Stuff,) that a great deal of it was ever thought of ; or if invented, ever put to Paper ; or studied, that it was ever preached ; or preached, that it was ever printed ; or printed, that it was ever sold or read, except to bewail that any Preacher should speak so unlike an Oracle of God. If moderate Men could not contain, they might anger *Mr. Gould*, and others, by shewing their Hands and their Legs, some not having as much as one Leg for a Pulpit, &c. But I will not irritate, but wish we were all Followers of Christ, *qui fecit quod docuit*, as *Cyprian* speaks.

There are many others that send about their Characters, to provoke the Magistrate to a Jealousy of their own Friends ; and it is time to offer a Vindication, if it will be admitted. And that I may contain myself within some Bounds of Method, I will,

- I. Vindicate the moderate Clergy and Laity, from the fanciful Aspersions cast upon them by some.

II. I will endeavour a true Character of a moderate Conformist.

III. Vindicate him from the Censures of those that are offended with him.

Sect. I.

I. Having done with Mr. *Gould*, with little more than a Repetition, I will consider a Charge against us, as formed into a Party, under a venerable Nick-name of *Grindalizers*. This Name is imprinted on us by the Author of the *Remarks upon the Growth of Nonconformity*. I know not the Author, and can have no pique at him for any private Offence; I cannot conceal my Wishes of him, whoever he be; I had rather he should prove to be a Lay-Person than a Preacher, and a Papist than a Protestant. He may be taken for an Author of Reading and Credit, by such as cannot trace and detect him. He handleth those Weapons against our Dissenters, which the Papists thrust at the Protestants in the former Generation, and which the Leaders in our Militant Church have twisted and wreathed like Bol-rushes. For instance, his Imputations upon *Calvin* and *Beza*, are the very same which Bishop *Bilson* doth vindicate, in his Answer to the Jesuit, (*True Difference between Christian Subjection, and Antichristian Rebellion*, part 3. p. 309.) and other of our Protestant Fathers. He produceth those very Stories against the Nonconformists, which *Parsons* the Jesuit, *Sylvester*, *Petra sancta*, *Barclay*, *Paranesis ad Scotos*, lib. 1. c. 3. *Philanax Anglicus*, and that cheating Author, called, *The Image of both Churches*, dedicated to *Charles* the First, when Prince of Wales, printed at *Tournay*, 1623, written (as 'tis said) by *Pateson*. While he exposeth the Nonconformist to open Shame, he brings upon the Stage what, and the very same Things, that the Papists fathered upon the Protestants, and Reformed Churches; and they are cleared of those Forgeries by our eminent Writers: And so the Case of the Nonconformists so far is vindicated, by Bishop *Bilson*, *Morton's Justification of the Protestants from the Charge of Rebellion*; in his *Full Satisfaction concerning a double Ramish Iniquity*; by Dr. *Andr. Rivet*; *Jesuita vapulans*; and *Du-Moulin*. Who suffers most by these Slanders, a Party of Dissenting Protestants, or the Protestant Reformed Churches? Now whether this Work be more proper for a Papist, or a Protestant, not to say a Minister of the Church of England, as some say the Author is, let the Reader judg by his own Words, from

‘ A second thing that promotes the Interest and Increase of Separation, is *Grindallizing*. By *Grindallizers*, I mean the Conforming Nonconformists, or rather such as are Conformists in their Profession, Half-Conformists in their Practice. Nonconformists in their Judgment, like the old Gnostick Separatists, which the Apostle calls, *double-minded Men*; or like the Sinner in *Eccl.* 2. 13. that looks two manner of ways; or like the Haven in *Crete*, *Acts* 27. 12. that bows and bends to the South, and to the North, to the Church of *England*, and to the Kirk of *Scotland*, as Interest and Opportunity shall incline.

‘ These are they which down with all Oaths and Subscriptions required, tho’ what they swallow whole in their Subscriptions, they mince and mangle in their Practice; they conform to all seemingly, but hypocritically; mangle the Common-Prayer, handle the Surplice gently, plow so cunningly with their Ox and Ass together, carry it so cunningly, that they can scarce be known, but *per modum opinionis*, by their open Compliances with the Enemies of the Church, by their *Gallionism* in defending the Orders and Ceremonies of the Church, and other Matters of Conformity, which require their proportion of Zeal and Resolution; by their hearing with patience and unconcernedness, the Interest, Honour, and Peace of the Church run down by swaggering Sectaries; by their talking Conformity and Nonconformity, with such compassionate and serious *Innuendo’s*, as may sufficiently signify their favourable opinion of, if not good-will to their Cause; by their defending the popular Election of Bishops; by ambiguously representing the Separation, as if it were no Schism; by their writing fraudulent Pleas for the Nonconformists; by endeavouring to acquit the Presbyterians and Independents of the King’s Murther; and *in statu quo*, by their Votes in chusing Parliaments and Convocations; by their being *a secretis* with profest Nonconformists; by their self-designing Compliances with them, under pretence of Moderation, & *similibus*: Whereby they contribute as much to the encouragement of Dissenters, as the professed Encouragers themselves; like King *Charles’s* Presbyterian Murtherers, who had the Villany to manage the Contrivance, but the Cunning to disappear in the Execution. These Half-Conformists are the veriest Church-Moles, that by their blind Principles, and undermining Practices, contribute little less to the Increase and Interest of Nonconformity, to the danger and dishonour of the Church, than the open Enemy, whether Popish or Peevish. And of this we have

have frequent Instances, particularly in Arch-bishop *Grindal*, whose
 Indulgence to that Party gave them the first revival in *England*, by
 his conniving at the Half-Conformists of *Tork-shire*, by his complying
 first with *Beza*, in procuring a French Church settled in *London*, on
 the *Geneva-Principle*; and afterwards with those, who upon their
 return from *Geneva*, *Frankford*, and other Places, (where they lived
 during the *Marian Persecution*) were preferred in the Church,
 where they lived for some time Half-Conformists; as *Cartwright*,
 Minister in *Warwick*; *Whittingham*, Dean of *Durham*; *Sampson*,
 Dean of *Christ-Church*, afterwards turned out for Nonconformity,
 with great Numbers preferred to Cures in City and Country; where
 they were not wanting to prepare the People for such Innovations,
 as were in after-Times to be brought into the Church, and by the
 profest Nonconformists. As soon as Safety and Impunity permit-
 ted, they broke out into open Schism; and still when the Law's just
 Severity frightened them, they crept within the Pale of the Church,
 seeming to conform, that they might have the Law's Protection to
 shelter their Contempt of Authority, and under the Wing of Epis-
 copacy to breed up their Presbytery. When Arch-bishop *Whitgift's*
 Zeal and Industry had reduced them to that, that in all probability
 their Ruptures were crumbling to nothing, their then Refuge was,
 (as *Beza* advised in his Letter to *Cartwright*) to unite themselves again
 to the main Body of the Church, there to be nurtured into contempt of
 the Churches Government, under the Indulgence of its Governors.
 And of this kind of Half-Conformists are those, who at this very
 day, by outward Conformity have Opportunity, and by masked
 Nonconformity want not Will, through sneaking Compliance, to
 betray the Church into her Enemies hands, and themselves (tho'
 they know it not) into the veriest Contempt and Slavery. So that
 in this Contemplation we might (as the Church of old did by the
 Waters of *Babylon*) sit down and weep when we remember *Zion*,
Zion (saith the Prophet) tearing her self with her own hands;
 or as the Tree in the Apologue, that was rent, and splint, and torn
 asunder by Wedges that came out of its own sides. Therefore as
 we would not hypocritize and dissemble with God and Man; as we
 would not be found Church-Traytors, that have espoused a Cause
 which we are afraid to defend, and ashamed to own; as we would not
 be found in Conspiracy against our selves, and in Breach of those so-
 lemn Oaths took at our entrance into the Ministry, by a dastardly
 Compliance with our own and the Churches Enemies; Let us every
 Man to his Tents, O *Israel*, with resolution and courage in gain-
 saying:

'saying Seducers, in daring to look Faction in the face, and opposing it, tho never so insolent and domineering; according to the advice of Mr. Calvin to *Bucer*, that he should take care to avoid moderate Counsels in Matters of Religion, intimating the intense Zeal that is required in Ministers, in order to the Interest and Honour of the Church: remembering that of the Wise Man, *Eccles. 2. 13. Wo unto them that have a fearful Heart, and to the faint Hands, and to the Sinner that goeth two manner of ways.*

Pag. 51. 'That the *Grindulizers* and Half-Conformists threaten little less to the danger and dishonour of the Church, than the open and profest Nonconformists; that their great familiarity and intimacy with, their complying and conniving at, and (instead of zealous, prudent opposition) their halting and sneaking to them, is that which cannot but work in People a love and liking to their Persons, and their Ways; and so by their Treachery within the Pale, like Moles, undermine the Foundation, when the other, like Wolves and Foxes, can but howl and foam without, the Mound and Fence of the Church being strong enough against them. And that therefore the Eye of Government had need be watchful, over these Half-Conformists, as well as over the professed Nonconformists.

We moderate Conformists come, in the second place, as faulty in contributing to the Growth of Nonconformity. But who went before us in a far greater Guilt? Who but Archbishop *Grindal*, Queen *Elizabeth*, King *James*, yea, King *Charles the First*? saying, *That martyred King did meely comply himself into nothing, by his Toleration and Indulgences towards that Party*, pag. 8. And goes on to shew, that Indulgence and Toleration gave growth to Nonconformity; and prescribed Means to pluck it up again, &c. And then, *A second way of adding to its Growth, is Grindalizing.*

Seeing the Gentleman hath set his Marking-Iron upon us, we have cause to thank him for an Honour and Dignity bestowed on us against his Will. *Grindal* was a most Reverend Arch-bishop, and I will not be ashamed to wear the Letters of his Name upon my Coat, tho my Coat were made of Silk; and I hope it would be not the less Canonical, I am sure not the less holy, for *Grindal's* Name. But whether this be more to that excellent Man's Dishonour, or to our Honour, was not so well considered of by the Imposer of it.

Grindalizer is the Badg and Cognizance, but what is the Coat? He makes us a Coat of very Rags, and the Sleeves and parts of it do not hang together by any coherent Pin or Point; it is a loose Coat, made

up

up of Pieces of Wit and Nonsense, some taken from under the Stall, some from the Dunghill. He sets us out by many rare Qualities, which sit about us as exactly, as if thrown on us with a Fork. I hope a moderate Man may be moderately merry, and therefore there being more of Spiteful Raillery, than Logick or Coherence, in the Description of *Grindalizers*, I'll conform a while to the humor of the Man, and talk a little idly and loosely too; and I entreat the Reader to be merry with us, and lay aside the Sourness of an Artist in Grammar, Logick, Rhetorick.

By *Grindalizers* I mean the *Conforming Nonconformists*, or rather, &c. A most clear and ingenious Entrance, to explain what he means by the Name! But there is *quid nominis*, and *quid rei*: If he give the *quid nominis*, then *Grindalizer* signifies in plain English a *Conforming Nonconformist*. Against the next Edition of the *Signification of Words*, let this Author be consulted. If the *quid rei*, here's a Question starts up pertly, Whether Arch-bishop *Grindal* was a *Conforming Nonconformist*, &c. like the old Gnostick Separatist? &c. Or whether the *Nonconformists* be such as *Grindal* was? (I do not mean Arch-Bishops as he was, but such *Conformists* as he was.) If either he was not like us, or we like him, then *Harp* and *Harrow* agree as well as *Grindal* and *Grindalizers*. But perhaps the Learned Author intended not a Logical Description of a *Grindalizer*, but a Poetical and Fabulous. And this I rather think, because of the Similitudes, by his *Like the old Gnostick Separatist*; or, *like the Sinner*; or, *like the Haven of Creet*. Now if a Man may be so bold as to look into the Mouth of this Description, here's a Set of Teeth in it, but very broken and rotten. He bites the *Grindalizers* on one side of his Mouth, but it slips like Brawn from between them on that side; he bites it with the other, and it shews him a slippery Trick on that side, he cannot fasten upon him there neither. A *Grindalizer* is like something which he never saw, but like what he doth not know. — He compares a *Grindalizer* to the Title of the Book of pious and worthy Mr. *Cheney*, the *Conforming Nonconformist*: Sometimes, if a Man may guess, as it were, to Men that make a Figure of a Half-Moon in the Church, such a Face is the Face of a Half-Conformist: Sometimes to a very Haven; sometimes to a Plowman, with his Ox and his Ass. But upon better study, I see he is more accurate than a Man would expect. Here's a full Description of *Something*. Here's a *Conforming Nonconformist* described, by his Profession a whole Conformist; as if a Man would take a C and a C, and turn them face to face, they will make a round O: Described, secondly, by their Practice, and then the O is

slit as it were in two, and there is left but C for a Half-Conformist. Thirdly, he describes him by his Judgment, and dissects his very Soul: He is a *Nonconformist in Judgment*, like the old *Gnostick Separatists*. If he had called us by another Name, and not by a Name of Sanctity and Reverence, as the Name of *Grindal* is, I had not been so moved to tell him, this is like that Inhumanity of the Papists, to rake into the Ashes of Venerable *Grindal*, and worse, and make Dirt of his Ashes, to bespatter us with his Memory, and to shovel up the Dirt of the filthy Gnosticks, called *Barbarians* from their Filthiness, upon the Grave of that holy Man, and upon our Holy Profession. If this Dirt were like to stick, I would wipe it off. I pass it over. But what a monstrous Fancy hath the Man! A Half-Conformist is described by his Inside, as having two Souls; so the Gnosticks held that Man had: Secondly, by his Eyes, looking two manner of ways: Thirdly, by his Legs, bending like the Haven of *Creet*, to two contrary Quarters of the World. This great Wit, not having Comparisons at hand, travels a great way to fetch one, and talks like a Man of *Creet*, (who are always Liars, as said their own Poet.) But this is but an imperfect Piece, for all his pains. Let us borrow Hands and Legs from Mr. *Gould*, and then take this Half-Conformist within and without, from head to foot. A Half-Conformist hath two Souls, like the Gnosticks, but one Body; observe that: Two Eyes, or two Pair; but how placed, whether all in his Face, or one in his Neck, he doth not tell us: Two Hands, to subscribe two manner of ways: Two Legs, one for a Tub, another for a Pulpit; one to bend to the North, the other to the South. And if a Man would know how this Half-Conformist bends and bows, it is for all the World like the Haven of *Creet*. But if a Man may be so bold as to examine the Comparison, and stay at the Haven, he might have left out the Comparison. He quotes Scripture, *Acts* 27. 12. where we read of a Haven in *Creet*, which lies towards the South-West, and the North-West; the Word is, *Εναβλία*, translated in English, that lieth towards, or looking towards the South-West, and the North-West. Well, but what is that to us, which way the Haven bends or bows? Yes it is, for it shews us how we bow; a Man may see it in the Haven, as in an Emblem, or in a Glass, as it were. Now who would take the Haven of *Creet* for the Emblem of a *Grindalizer*? As it bows, just so do we, to the Church of *England*, and to the Kirk of *Scotland*, as Interest and Opportunity shall incline. Now to speak, if a Man can speak seriously, we may bow as well towards *Ireland*, if we bow to the South-West or North-West, as the Haven of *Creet* doth, as well as towards *Scotland*.

Scotland, if Interest and Opportunity incline. But I cannot go along, but Questions interrupt. Well, Question, what have you to say? why this? May not a Man bow towards Scotland, and be a good Church-man? And doth not the Kirk come in Church, and bow as formally to the South, as if it were towards the rising Sun? But to leave off this Bowing, by the Points to which he saith we bow, and because he and we do not bow one way, let him divide the Points, and take two to himself, as he assigns two to us: To us, the South and North; to himself, the East and West: The East, because both to the Altar and the rising Sun with one bow, and the same Labour and Devotion; and if Interest and Opportunity incline, bow to St. Peter's Chair, and Church in the West. We thank him for observing our Inclinations to the South, because the Church of England is there; to the Kirk, because the Protestant Religion is there: And whether ever we bow to the East, which was idolatrous in the *Perfidians*, we will so far bow, or rather look towards the West, as the *Ethiopians* do, when in their Baptism they renounce the Devil.

We have strid long enough in the Haven, let us now launch out into the open Sea of his Discourse, and with a safe Passage, for indeed the Water is very shallow.

These are they (saith he) which do not bow, &c. No Sir, not down with all Oaths; Oaths to the Pope will not down, nor of Canonical Obedience to *Italian* Bishops, nor any like them, nor Subscriptions to the *Trent*-Council. I hope, Sir, we have swallowed none yet but what you think safe and whole some: and I beseech you, most candid and charitable Sir, be pleased to give me leave to ask you, Whether we swallow first, and mince afterwards? or do we mince first, and swallow afterwards? We swallow all whole, say you, in Subscriptions; All what? All Oaths and Subscriptions. By what *Hocus Pocus*, I pray, swallow all whole in Subscriptions? what our Hands, Pen, Ink, Paper? what all whole, without dividing Letters, Syllables, Words, Sentences? You say, we conform to all seemingly, but hypocritically. Note really, forgetful Sir, if we conform to all seemingly, we conform to all visibly and apparently; and if we do with all that is required, and conform to all seemingly, what's the reason why you call us Half-Conformists, and not half? Because we conform to all seemingly, but hypocritically? If we do all seemingly, how do you know it is hypocritically? Not now, Mr. Acuteless, if seemingly be no more than hypocritically, why have you made an opposition between them by your Answer? If they are opposite, then seemingly is not really, and if truly so speak, not really sincere;

and so it must be, or else your *Bat* is no Adversative. Seemingly is sufficiently for the cognizance of your Court. We mangle the Common-Prayer, &c. Then first, we do not mince it in We mangle! let all Men judge who are the greatest Mangles, you or we? We read all entirely, except the Peoples Part; you read *Venite, Te Deum*, and the Psalms by parts; you take one Verse, or a piece of an entire Sentence, and the Clerk, and a few Men and Women, and Children, take the other, and share it among themselves, hindring the rest of the Congregation, especially them who cannot read, or go along with them, from edifying by a distinct and audible reading of them. This is a plain Disorder in many Congregations, and therefore to be reformed. We read entirely; and you, and perhaps a few in some great Congregations, go away with a Wing or Leg of a Sentence; which is likeliest mangling!

We handle the Surplice gently, say you; Is that a Fault? How should it be handled, if not gently? what, rudely, coarsely? what, Carter-like! like Canvas or Fustian? The Surplice is a tender, gentle Thing, and it must be handled according to its Nature and Use. If it be clean, it must be gently touched; that it may not be defiled; if it be foul, that it may not defile. Once I was forced gently to lay by a nasty mouldy Surplice, which made me sick and ill; a Surplice wash'd with *Lincolnshire Soap*, dried at a *Turf Fire*, laid up in a mouldy Chest, and strewed with *Mice-T—*; instead of *Lavender-Flowers*, very grateful to the Nose, and comfortable for the Head. Gently handled! Is that a Fault? It should be so, for the signification of it, which is Authority and Pleasure. It is made of fine Cloth, gentle Holland, or Scotch-cloth, and must last long; to handle it gently, is to handle it respectfully. But pray, Sir, how do you handle it? As some of our Brethren do, who have altered the fashion of it, from being whole before, to be open before, and button'd at the Collar, in the fashion of a Morning-Gown, turning it from a close Garment, into an Ecclesiastical Mantle. And what doth that signify, but that it hangs loose upon your Brethrens Shoulders, and that it is to be laid aside? Yet that it should be thus, is not only convenient, but in some degree necessary; for else a Brother of the whole Head, in the mode of a long, decent, fashionable Perriwig, may, in pulling it over his Head, pluck off his Wig, and shew the Indecency of a bald, or a shaven Crown to his Congregation. Such Accidents have happened. It is true, that you great Men, that have Ten-Pound Men under you, as Mr. G. calls them, and the Convenience of Vestries, may avoid that danger of a bald Discovery; but where there is none,

either

either the Surplice must open to the right and left, to make way for the fashionable Head; or the Head gently come out of the same Neck-hole it crept in at. And yet to continue a gentle Discourse upon this soft Place, give me leave to address to you by way of Conference. If you and I should discourse the Commodity of a Periwig, and the Decency of the Alb, I grant, you may discourse with a Mouth full of many Reasons for the Cap of Hair: We can produce nothing for the one, but what is old; but for the other, there are many Topicks pretty full of Arguments: As, 1. The Wig is good for Health, it may be made cool for Summer, it is warm in Winter; it makes a Man look young, when he is old; it is unlike the old Puritan and Presbyterian fashion, of wrought Caps, of double Caps, of black upon white, &c. and besides all this, it being so much in fashion, a Man looks something indecent without it: It promotes a new Trade of Hair, (Hair and Wit being great Commodities in our Days, and look how much the Hairy Cap conduceth to the service of the Head, so much it conduceth to the growth of Wit.) If a Man have a mind to hide his Head, it doth it, and so it gives a Man a kind of Protection: If a Massacre should happen, (*quod avertat Deus*) our Enemies may kill their Friends, and miss their Enemies. And lastly, if Interest and Opportunity shall incline, a Man may throw off his Wig, and wear his Hair, and for a time be as little known without it, as he was before with it. But what can be said for the old-fashion'd Garment? If Decency, the Periwig is decent also; it is hot in Summer, it is cold in Winter; it is chargeable to the Parish, not very profitable to the Common; one gently handled will serve an Age: It saves no Man Clothes; and there is no such need of hiding our Garments at the Parish-Charge, as there was when it had its Name of *Super-pellicium*, because worn over Garments made of the Skins of dead Beasts, as *Durandus* writes in his *Rationale*, lib. 3. And saith he, *It is used still in some Churches, to represent Adam clothed in Leather Garments.* And it would be noted, that *Durand* saith, *super tunicas de pellibus mortuorum animalium factas induiebantur*: That they did not wear them over their Leather Garments, made of the Skins of live Beasts, but dead; and gives us this for a *Rationale*, because the Beasts wore their own Skins as long as they were alive.

But, Sir, to conclude, having gently handled this Point long enough, I ask you, What think you? when we wear the Surplice, do we wear it seemingly? if seemingly, whether we do not wear it really? if really, whether hypocritically?

And

And now let us put off the Surplice, and see how cunningly we plow with our Ox, and our Afs. What ! with the Ox and Afs in the same Yoke ? What if the Ox be taller than the Afs ? Why then if we cannot put them into the same Yoke, plow with them, as the old *Irish* were wont to do, tie them by their Tails. But pray, Sir, how do you use to plow in your Country ? with what Afs, and whose Heifer ? We in the Country of Moderation plow with Oxen altogether, and hold the Plow our selves, thresh out our own Corn, winnow it clean, and sow our Land with clean Seed, and pray for a good Harvest : And this we do sincerely, with our whole Soul, and seemingly too, because apparently. An Afs may serve to carry an honest Prophet a short Journey, but having no need of Afses for the Plow, we would accommodate you with them, if we thought you had not enow of them.

We are scarce known but *per modum opinionis* ; we plow cunningly, and carry it cunningly, yet as cunning as we are, you are more cunning, ever to find us out *per one modum* or other : And for all our Cunning, you declare how we may be known :

1. *Per modum Opinionis*.

2. *Per modum* of open Compliances with the Enemies. Now here we fail in our Cunning, that we carry it openly.

3. *Per modum* of *Gallionism*. You tell us what you mean by *Gallionism*, and I tell you, that when we come into the Place of *Gallie*, to be Deputies, we will take care that there be no Insurrections against *Paul* ; and if any *Sosthenes* be beaten, he shall be heard and vindicated : But we are almost all laid aside, and if *Paul* and *Sosthenes*, we cannot help them. When the proportion of Zeal is stated due to Ceremonies, we will be just, and pay it to an hair ; but we cannot rail for Ceremonies, nor divide the Church for them, nor raise a War for them, nor cast our Brethren into Prisons for them, nor die Martyrs for them.

4. We are known, by our bearing with patience the Interest, Honour, and Peace of the Church run down by swaggering Sectaries. Sir, is this an Indictment, or an Accusation against us ? If it be, we ask, Will you swear to the Truth of it ? or will you pawn your *Verbum Sacerdotis* upon it ? Were you ever a Witness of our Patience, &c. in this Case ? or can you produce Witnesses of it ? If you can, inform against particular Persons ; if not, we know upon what foot to charge this Account of us. As cunning as we are, we will not conceal, that we can distinguish between the true and real Interest of the Church, and the private Interest of some particular Men ; we can distinguish

distinguish between the Honour of the Church, and the Honor of some who honour themselves with the Stile and Title of the Church. We can with patience hear or read what Dissenters have to say, and think Swaggering on either side is not the way to defend or overcome. We are heartily concerned for the Peace of the Church, which we seek by Moderation, by qualifying Heats, and taking away all Matters of Contention, if it were in our Power. We think the Peace too great and precious a Thing to be hung and ventured upon Goats-hair, or any Cobweb-Devices spun out of some Mens Brains, or hung at the rotten Girdle of the Superstitious. We are for Peace upon Catholick Terms, of our Lord's making, and not private Articles of dogmatizing, proud, or melancholy Men. *Dionysius* knows we concur not with him. We are careful to maintain the just Bounds of Authority, and if ever we sit upon, we will with patience bear all just Claims to Liberty. We would not lay the Vineyard waste, nor open, nor enclose it with a Thorn Hedge, to make a Separation, or exclude any that have good Right to inter-commune with us. We are for following Peace with all Men, and for parting with all that may well be spared, for precious Peace, which is of greater worth and vertue. We are so earnest to maintain the Civil Peace, that we are grieved at the unkind remembrance of our unnatural Wars, except for Caution, or Humiliation; and had rather sit cold in our Studies, than inflame our Auditors into blind Passion and Fury, or hope to warm our selves in Preferments, by temporizing Declamations. If at any time we hear Sectaries swagger, as you call it, we rebuke them: We ought with weight of Reason and Divinity to humble such, with Meekness to instruct and satisfy the Doubting; to be fearful to offend the Weak, and judg them, and heartily to wish them Soundness of Judgment, to direct honest and tender Affections. We would gladly gain and save them, and become one, and carry it to the worst of them, as *St. Augustin*, whom you quote, did to the *Augustines*.

5. You say, We are known by our *talking*, &c. If we talk thus, then we are known more perfectly than *per modum Opinionis*. Sir, we endeavour to speak of Conformity, and Nonconformity, &c. according to the true state of the Questions: and if Compassion and Seriousness be our Faults, we guess what you account Vertues, by such *Innuendo's* as these. For popular Elections of Bishops; we know a difference between the Election of the People, and the Consent of the People, and refer our selves to *St. Cyprian*, *St. Augustin*, and to *Tertullian*, &c. But as long as we submit to an Episcopacy, as chosen among us, it is sufficient, tho we may have different Opinions: And
this

this particular is cast in, (tell true if it be not) to flatter your Patron, for an additional Corps, if you are a Church-man. And as for the Notion of Schism, we consent to the Notion of the Church, *Can. 9.* and Protestant solid Writers.

6. A sixth way whereby the *Grindalizers* contribute to Nonconformity, is by *their writing fraudulent Pleas for them.* Their writing! how many of them wrote the Pleas? Were they written by a Club, or an Association? I know some who had no hand in them. But why fraudulent? Either because of a mind to deceive, which you cannot know, nor bring to your Visitation? or because of the fallacious Management of them? If they plead Things unpleadable, then shew them no Kindness; if things pleadable, they shew their Moderation, and a desire of Union and Reconciliation of the Difference. And let it be consider'd, the time when some of the *Pleas* were printed, even then Union and Moderation were coming into Fashion, I mean, when the *House of Commons* ordered a Bill to be brought in for Union of Protestants, and for taking away some Penal Laws.

7. 'By endeavouring to acquit the Presbyterians and Independents of the King's Murder. To this we say in short, We know no Man who ever endeavoured to acquit any kind of Men from that ever to be lamented Murder, that ever imagined, thought, spoke, or acted the least in it, or towards it. And for you to make a Party, and call them *Grindalizers*, and charge the whole Party with this, and other things, according to your fancy, is, to abuse your faculty of writing, and turn it into an angry impertinent scribble. If you will know us, and believe us, you may know us by our hearty wishing, that the Act of Indemnity, would also prove an Act of Oblivion, and that none that ever were called Christians, had at any time sinn'd against the 13th to the *Romans*. Were it possible for us, we had rather acquit the Romanists of the Doctrine and Practices of Rebellion, than charge them with it: and do heartily wish there may never be again such occasion or reason for an Act of Grace to any Protestants, either at home or abroad, as there was for ours. If you will not believe us, we cannot help your unbelief, but do again say, We do condemn the Criminals, as, all such were who promoted that horrid Fact, though in the remotest Circumstances; but let not all be blamed for some: at that rate the sacred Office of Apostleship shall be arraigned as guilty, because *Judas* was a Traitor, and *Demas* an Apostate.

8. (So I divide your Semi-colons) *In statu quo, &c.* We say we are for Persons of unstained Loyalty, of greatest Estates, and consequently of standing Interest in the Publick Good, and above the Temptations

of

of Pensions or Honours; of Wisdom suitable to their Places; of Experience, Courage, and Conscience, that value Religion above their Lives and Fortunes.

If we had our choice of Convocation-Men, we would chuse Men sincere in Faith, conspicuous for Holiness of Conversation, sound Learning, who place their Hopes, Interest and Treasure in Heaven; who preach Christ, the Doctrine according to Godliness; who take heed to themselves and to the Doctrine, to save themselves, and them that hear them; who preach not themselves, but Christ, seek not their own, but the Things of Christ. And if I may in so serious a Point, mix your Fancy, that bend and bow not, like the Haven of *Creer*, to either South or North, East or West, for Dignities or Preferments; he would have Men that maintain Foundations, other than which no Man can lay; that lay the Church's Peace and Union upon these Foundations, of one Faith, one Baptism, &c. and not upon Wires, and Pins, and Laces, and such Formalities.

9. The ninth Mark of a *Grindalizer*, according to my Division, is, their being a *secretis*, &c. There is a great cause to think this Author doth reflect upon the Debates of some of our great Divines, who have christianly joined honest Hearts to wise Heads to close up our Breaches. But what doth the Author do by this *Imuendo*, but discover his own schismatical Nature, against all Consultation with Nonconformists for Peace and Communion. But how are they a *secretis*? How doth he know it? Was his Soul ever with them? By what *per modum* doth he know the secret Counsels? *per modum Visionis*? *simplicis Intelligentia*? *Suspicionis*? *Revelationis*? or *per modum Observatoris*? Or how come you to know these close Cabals? Speak your own Knowledge, or upon certain Information; Have any of them blabb'd any thing to you? or told you all, under an Obligation of Secrecy, which you keep by printing it? Up what Chimney did you creep? behind what Curtain? under what Bed? throw what Hole did you hear the Consultation? Have you intercepted Letters? broken open Seals, and discovered us? Sir, we can see into the bottom of your Inclination; no doubt but you would suggest the Nonconformists to be big with Evil Purposes against Church and State; and that we are in with them; we can english your a *secretis* to be so; but we will answer to any charge against us of any evil Conspiracy at any time.

10. By their *Self-designing*, &c. Sir, Moderation is the Temper we would attain to; it is the Duty we study, and our sincere Exercise, and not Pretence. But what are our Self-designs by Moderation

and *similibus*? Do we design to make Nonconforming Arch-bishops and Bishops, and hope to be their Sons in Law, their Chaplains, or to rise with them? You said we plowed cunningly, carried it cunningly; but now it is not as much as seemingly cunning; we have not as much as one Ox in our Team, but all Asses; if this be our Design, we shew our selves to be half-witted as well as Half-Conformists; by this self-designing, were we self-designing-Men, we would write as you do; we understand the way on't, but you know and take it. And because Similitudes do illustrate, he compares us to King *Charles's Murderers, &c.* You know you dare not name one Man alive, of those you call *Grindalizers*, for it will bear an Action too heavy for your Shoulders. We had been sorry, if the Papists had done such a Fact open-faced, more sorry that any English-man, under any Denomination whatsoever, did contribute a Word to it, or think a Thought of it. And we are desirous to acquit all that can be acquitted from so scarlet a Sin and no more. Who were in the Contrivance and Execution, who disappeared, and who appeared, was best known to his Gracious Majesty, Privy Council, Parliament, and Honourable Court that sat at *Hicks's Hall*, upon the Trial of the Regicides, *Octob. 1660.* And according to the degrees of Guilt, we find some excepted, and some prosecuted, condemned, and executed; and if there had been but One, that One had been too many. And it would well become us to be as tender of Mens Honour, as our merciful King, and wife and just Judges, were of the Lives, Fortunes, and Honour of Offenders. If there be any sence in this Paragraph, the sence of this short cut-throat Sentence would be this, if there be any thing in it beside slander upon slander, malice upon malice, to make the odious Comparison perfect; 1. The Dissenters are without distinction, Presbyterian. 2. All the Dissenters are Presbyterian Regicides, or like them. 3. There are some that contribute to the encouragement of these Dissenters, and others are profess'd encouragers of them. 4. Either one or both of these, are like those Presbyterian Murderers of King *Charles.* 5. Those had the villany to manage the Contrivance, but the cunning to disappear in the Execution. The *Apodosis* or reddition of this Comparison, should be some such thing as this. 1. The *Grindalizers* do either contribute to the encouragement. or are profess'd encouragers of these disloyal ill-principled Dissenters: But how? By their moderation & *similibus.* But, pray Sir, in what capacity do we Church-Moles contribute to their encouragement? In the capacity of Church-Moles in black Coats, or in some other colour? In the capacity of Subterraneous Moles,

Moles, throwing up Mole-hills for the Dissenters to build Garrisons, Forts, and Castles upon, or at least to build Meeting-places upon? These *Grindalizers* have only the villany to manage the Contrivance: But, good Sir, of what? To disappear in the Execution; but still, Sir, of what? Is it left to the Reader's understanding, and charity, to make what he pleases of it? Now here's cunning and no cunning in the Church-Moles; cunning to disappear, and no cunning in disappearing; for the cunning would be not to appear at all, and then they could not disappear; but to disappear, and for this quick-sighted Friend to see them disappear, is too open a disappearance. The Comparison is lame: but what is wanting in the Square of the Comparison, is made perfect by his great love and kindness to us. But, Sir, for all love, be pleased to discover the Contrivance, and then to follow the Disappearing, till you make it to appear. And further, either you know the Contrivance, or do not know it? if you do, and have been a false Contriver with us, be honest and spare not: if you have not, let the Reader make his Consequence. Either you know the Encouragers, or the Contrivers, or do not know them? If you know them, tell; if you do not know them, keep silence hereafter. We Moles have Noses though we have no Eyes; we smell your rank Uncharitableness, though we cannot see your Art: but we never yet did smell those Foxes that you pretend to unkennel; and so in one respect we have neither Eyes nor Noses like yours: and we hope we shall make better use of such Senses we have, than you have done. But whether your Comparisons hit or miss, smite or smite not, be sure to beat out this Conclusion, That there are no Villains, much more villanous, than the new Sect of *Grindalizers*, that's the scope of all your Comparisons. But, Sir, if a Man were to thatch a House, if he lay on, like a Thatcher, too great a Burden, the Timber will fail him, and either down comes Thatch upon the Thatcher, or the Thatcher upon his Thatch: Even so if a Man lay on great and heavy Comparisons upon crazy or rotten Spars and Timber, down comes the Comparisons, and the maker of them. Build with better Timber, before you venture to thatch and cover your Building with Comparisons.

If all these Lines were Non-sence, we could laugh at his Childishness; but containing Slander, Jealousy, and Malignity, we will pray to be deliver'd from such Men, and wish him a better Mind. After a long-winded draught of Poison, vomited upon us, he takes breath in a shorter Sentence; wherein we are dignified and distinguish'd with other Names, and represented as little better than popish or peevish; and

what should the Scope of this Period be, but that Mole-catchers, and Mole-Traps be provided for us? We thank him however for his great care of the Church, whatever become of us. But I go on, *And of this, &c.* Now what should be the Substantive to this Article *this*, is hard for us blind Moles to find. It should be some Word or Sentence supplying the place of a Substantive of the singular Number, but half-Conformists, Church-Moles, blind Principles, undermining Practices, the plural Number; nor contribute, a Verb, cannot agree with it: What then? what shall it be? Nonconformity, Danger, Dishonour, open Enemy, or what should be the Substantive, or Antecedent to the Article or Demonstrative, *This*? But we will not stand upon *This*, but follow him through his History, as a Mole-catcher doth his Mole. And refer all he hath said;

1. To his Matters of Tale-telling, instead of History.

2. To his Application.

1. And in this oppose Truth to his Falshood. Altho we are not baptized in the Name of most Reverend *Grindal*; we honour his Name and Memory, and take this true account of him: Had King *Edward* the sixth lived, he had been Bishop of *London*, upon the Translation of Bishop *Ridley* to *Durham*. He was a Confessor in Queen *Mary's* Reign; he was a Disputant for his Religion in the beginning of Queen *Elizabeth's* Reign, and promoted by her first to *London*, then to the Arch-bishoprick of *York*, and thence to *Canterbury*; he was a right, famous, and worthy Prelate; his care was great to further the Glory of God; but through envy of Ill-willers, his Power was but small; his Place was high, but himself made low by some Disgrace by Potent Adversaries, which he meekly and patiently endured to his dying day. (Mark) during the space of this Man's Troubles, Jesuits flocked into the Kingdom, and the Faction at home grew bold. This is the Testimony which is given him by Mr. *Tho. Rogers's* Preface to his Exposition of the Articles to Arch-bishop *Bancroft*: How *Grindal* contributed you see by this Testimony. Hear Mr. *Cambden's* Character and Report of him; *Edmundus Grindallus Vir pius & gravis*. He flourished a good while in the Queen's Favour, until he fell quite out of it by cunning undermining Arts, as if he favoured the Conventicles, and Prophesyings of turbulent Ministers, but indeed, the true Cause was, because he condemned the unlawful Marriage of *Julius* an Italian Physician with another Man's Wife, the Earl of *Leicester* vainly labouring to the contrary: *Camb. Ann.* 1583. What those Prophesyings were, and what an excellent

cellent Mind he had, may be seen in his long and good Epistle to Queen Elizabeth, in Fuller's Church History : Also you may see in what Honour he stood in the Minds of the Fathers and Clergy of the Church of England, by a Letter written by *Toby Mathew* afterwards Arch-bishop of *Tork*, in the Name of both Houses of Convocation to the Queen, humbly beseeching the Restauration of the Arch-bishop. But had those Bishops and Members of that Convocation known as much as the Author of these Remarks, or cared as much as he doth for the Danger and Honour of the Church, they had not written on his behalf certainly. *Grindal* had such an Estimation of Bishop *Whitgift*, then in the time of his Troubles, that he with other great Men were desirous of his Promotion to *Canterbury*, and *Grindal* would be content with a Pension, but Arch-bishop *Whitgift* utterly refused so to do ; Sir *George Paul* in the Life of Arch-bishop *Whitgift*, p. 26. See now how the whole Convocation by their Letter, and *Whitgift* by his refusal, did contribute to the Indulgence, by desiring the Restauration and Continuance of *Grindal* in his Place ; and for all I see, if *Grindalizers* do no worse than *Grindal*, the Church may be safe enough. Ay, but this Remarker sees more into the ways of the Church-Moles, than they themselves do ; and more into the Church-Story of those times, than we do. *Grindal's* fault was, first in complying with *Beza* in procuring the Settlement of the French Church in London. Where note, if it was a fault to admit a Church on the Geneva Principle, is it not a *Grindalizing* in our Arch-bishops and Bishops to suffer it now ? Here's Charity to reformed Protestants ! 2. In complying with the Protestants that returned from *Frankford* ; but did he promote *Whittingham* to be Dean of *Durham*, *Sampson* to be Dean of *Christ-Church* ? was he Patron of all the Preferments ? &c. But it's remarkable, how closely he follows the Clew of History. *Cartwright* was none of the Exiles in *Frankford*. 2. Was not preferred to *Warwick*, neither by him, nor in his time, but by Arch-bishop *Whitgift* : And if *Grindal* was a *Grindalizer*, *Whitgift* was, for he plac'd *Cartwright* in *Warwick*, and was by his Connivance, a cause of what Mischief Mr. *Cartwright* did ; and the Queen was offended with *Whitgift* for conniving at *Cartwright*, as Sir *George Paul* writes in the Life of Arch-bishop *Whitgift*, p. 55. And now we Church-Moles have by the Candle-light of History found, that *Whitgift* was no better than a *Grindalizer*, and so one of us.

But saith our Author, that when Arch-bishop *Whitgift's* Zeal had almost crumbled their Ruptures into nothing, then their Refuge was, (as *Beza* advised *Cartwright* in his Letter) to unite themselves again.

to the main Body of the Church, &c. Whereas indeed upon Examination, I find two Letters written by *Beza* to *Cartwright*, in my Edit. of his Epist. From former times he descends to ours, and in Contemplation of our betraying the Church to our Enemies, and our selves into the veriest Contempt and Slavery, he might, as the Church by the Waters of *Babylon*, sit down and weep when he remembers *Zion*. But Sir, you say, you might sit down; but have you sate down and wept? and wept to remember *Sion*? wept at the Waters of *Babylon*; or sate down with Pleasure to drink of the Cup—? I can find no sign of Harp upon the Willows, that dance after a Pipe, &c. Thus for your Historical Pains.

2. The Application follows. Therefore as we would not Hypocritize, &c. and why not Grindalize? waving little things, we say, 1. *To your Tents O Israel*, was the Speech of *Jeroboam* casting off the House of *David*: And therefore, If Grindalizers must be our Name; We Grindalizers declare this to you, that we will not to our Tents, for we have a Portion in *David*, 1 *King*. 12. 16. *vid, and an Inheritance in the Son of Jesse*. We will not follow *Jeroboam*, and worship his Golden Calves? Are you thereabouts with your Calves? The Oath which we have sworn unto *David*, we will by God's Grace perform; we will not comply with our Enemies, nor cut off our Friends; we will gain-say seducing Spirits, and look Faction in the Face: We will follow the Advice of *Calvin* to *Bucer*, in the things he wrote of, which were not to avoid moderate Counsels in matters of Religion. 'To endeavour by all means, ut ritus qui superstitionis aliquid redolent tollantur medio; to take away all Rites that savoured any thing of Superstition. This I commend unto thee by Name, that you may free your self from Envy, with which many lead you, for they do always entitle you either *Author* or *Approver* in all moderate and middle Counsels. *Nam mediis Consiliis, vel Authorem, vel Approbatorem semper inscribunt Calvin Bucero*. And therefore we will let our Moderation be known to all Men, altho we will never reconcile the Articles of the Church to the Council of *Trent*, according to *sancta Clara*, no *Cassandrian Grotian*, Consultation and Reduction. And now I must leap over the rest of your Book to your Conclusion, where you give a kind Farewel.

In your Conclusion, you thus commend us to the Eye of the Government, not for Favour and Preferment, except it be that which the Nonconformists are dignified with, and distinguished by; which being dissected, presents to our View, 1. The profest Nonconformists threaten Danger and Dishonour to the Church. 2. Grindalizers

and

and Half-Conformists threaten little less. 3. That their Halting and sneaking works in the People a Love to their Persons and Ways. 4. By their Treachery, like Moles, undermine the Foundation within the Pale; when the other, like Wolves and Foxes, can but howle and foam without the Mound and Fence of the Church, being strong enough against them. Whence the Inference is plain, that if it be time to use the utmost Severity of the Laws against the Nonconformists, some Course must be taken with *Grindalizers*, as really more dangerous, as undermining the Foundation within, when the others do but foam and howl without. But what can be done with us, without another Act of Parliament? And how can that be without a new Parliament? For we conform seemingly, and what can be done with such? But behold the Spirit of the Man!

To conclude, 1. We protest against his Power of imposing Names. 2. We reject his Characters, as Slanders. 3. We see what we are to look for, from them that are of the whole Head, the whole Blood, Church-men, as they call themselves, by an eminency and appropriation, if all should be of this Author's mind, who needs as much Mercy, as they to whom he affords but very little Respect or Kindness.

SECT. II.

There is another Person of a more excellent Temper, a Man of Consideration and Worth, Mr. *John Evans*, Rector of *St. Eshelbert, London*: I did with some earnestness of desire procure his Sermon before the Lord-Mayor, for the Arguments sake, to see if I could find such a Man, as would solidly and wisely handle, and openly commend a great Duty out of fashion, and in a Time when they who profess it look very oddly, and are pointed out to be avoided. I found the Reverend Preacher to set about his Work like a Workman; and tho he pitched upon too narrow a Notion of *Moderation*, yet the clearness of his Mind and Style, the Honesty, Openness, and Candor of Spirit, did much gain upon me. After he had spoken of what he takes to be the true Notion of Moderation, in his Doctrine, he delivers the common Notion of it in his Inference, affixing it to Laity and Clergy, *pag. 36.* and takes it off again from the Clergy, *pag. 41.* 'I declare I am not acquainted with any of the Moderate, nor can I of my own knowledge accuse any Minister whatsoever. All that I shall say upon this Point is this, That if there be any such, I am very sorry for them. And after he had given this little satisfaction to them, who for ought he

he knew were injured, he could not forbear to say, or write, *pag. 48.*
 ' Give me the Man that is honest, and constant to his Principles, and
 ' to what he professes, whatsoever Party or Persuasion he is of; he
 ' is much more valuable to me, than he that plights his Faith to the
 ' Church, and gives all the Security that can be given for his Confor-
 ' mity to it; and then after he hath wound himself into its Communi-
 ' on and Preferments, plays Booty, and acts like a Nonconformist.
 ' These are treacherous Friends, that like Vipers prey upon the Bow-
 ' els of their Mother, and betray her, as *Judas* did our Lord, with a
 ' Kiss. Of all sorts of Men, the Non-conforming Conformists are
 ' the least to be valued, as most unfit for Society.

Behold, here's another friendly Testimonial given to moderate Conformists, but not for Preferment and Favour, we are sure : *Treacherous Friends, Vipers, and like Judas*, do not savour of Moderation in a Preacher upon that Text. It seems the aking Tooth did now begin to trouble him; I shall not pour Vinegar into it, nor pass it by without some Reflections upon this great Complement.

1. He supposes that there is no moderate Construction of our Faith and Security given to the Church; for if there be, why may not a Man of moderate Principles conform, and retain and practise Moderation, without violation of his Faith? Now some of us knew the way into the Church before he did, and we were told of some moderate Interpretation of our Bonds.

2. If the Words are capable of a mild sence, we are taught that is the sence of the Law : A moderate Man will put a moderate charitable Sence upon them; and if the Words will bear it, he is as honest to the Church, that gives her security in a moderate sence, as he that takes it in a rigorous.

3. How a Conformist, that hath wound himself into the Communion and Preferment of the Church, can act like a Nonconformist, both in her Communion and Preferment, is such a way of acting, as we never yet learnt, nor can well understand, except he allow that a Nonconformist can act like a Conformist, and then 'tis pity he did not share in the Communion and Preferment, the one as well as the other.

4. Any Man that is honest and constant, of any Party and Persuasion, not excepting an ignorant superstitious Papist, (for the more ignorant, the more honest) or Quaker, or any other Sect, is more to be valued than a moderate Conformist, (of whom he speaks). But why a moderate Conformist may not be as honest, and as constant in his Moderation, as any Man that is high and rigorous, or any other

other Sect, no other Reason can (I suppose) be given, but because the Rule of Laws of Conformity cannot stand with a moderate Construction: And if that were true, we moderate Men must keep out of the Communion and Preferments of the Church, and be professedly Nonconformists; for one of both we must be: And if we cannot be exact Conformists in the severest sense, and act according to it upon all occasions, we must be Nonconformists. How much ease would it be to the Minds of our Brethren, to be rid of these Vipers, that prey upon the Bowels of their Mother?

But to take a fuller View of that Sermon:

First, he describes Moderation to be such a gracious Habit of Mind, as will teach and incline us to observe a due Mean and Temper in our outward Actions, and converse with others, so as to give no just Occasion of Offence, *p. 7.* But he takes it in a more particular Sense, more largely, and more briefly, *pag. 7.* 'Moderation is a Vertue, which teaches and enables a Man, upon all occasion of Contest and Controversy with others, to maintain and assert his Principles and Opinions, whose Truth he is persuaded of, with Temper.

Which he doth more particularly branch out:

1. 'A moderate Man is candid in his Thoughts, apt to make the best Construction of Things that will bear it; in his Words soft, (*not calling moderate Conformists, Vipers, treacherous Friends, or Judas's*) in his Carriage courteous, *p. 9.* 2. In Judicial Causes carries a Chancery in his Breast. 3. In Matters relating to Religion, he teacheth us to be concerned about Things more or less, in proportion to their Nature and Worth. 4. In Matters of Injury, he passeth by Faults, bears with, pities, &c. *pag. 10, 11, 13.*

Again, *pag. 15.* 'He thinks, *Let your Moderation be known to all Men*, imports as much as, that all Christians, at all times, and upon all occasions of Difference and Contest, to give clear and palpable Tokens of their Moderation to all Sorts and Conditions of Men.

Still it appears, that the Objects of Moderation are all sorts of Men, and that the Subject Matter upon which it is exercised, are Matters of Difference and Contest. So he repeats his Notion again, *pag. 35.* and again, *pag. 37.*

Now before I go further, I desire the Reader to believe me, that I approve of very much good Matter, well-spoken, and well-applied. But I fear, Prejudice and Partiality weighs too heavy upon his Bowls.

I do confess, ~~this~~ is a very good Notion and Doctrine, that we should manage all our Differences with Temper : But why should he single out this as the main, if not whole of the Text, which is but a good Behaviour in a particular Case, and but one Instance of a general Duty, seems not so clear. Besides, 'tis like it is too narrow a Notion, except a Christian have, or may have some Matters of Controversy or Difference with all Men, and that all Christians may have differing and contrary Opinions and Principles, and each one is bound to maintain his own Side with Temper.

As he doth often repeat his own Sense of Moderation, so he doth deliver a common, but untrue Notion of Moderation, in a Lay and Church-Capacity, from p. 36, to p. 41. and then gives his Reasons against such a kind of Moderation, as he is pleased to describe, to pag. 48.

It would be too tedious to examine all the Members and Parts of a moderate Man in a Lay-Capacity, but what is most material.

First, doth it become a moderate Man to be so positive, as to say, after an imaginary, oratorical Description of a Lay moderate Man, such as I and others never knew, ' This (saith the Preacher) is no ' Fiction of mine, no Creature of my Fancy, but Matter of Fact, visible to every Eye, p. 37. ' That it is not difficult to prove, such ' Men act against their Conscience ; for really, a moderate Man, in ' the common Notion, if examined, is but a softer Phrase for a ' *Knave*, pag. 48.

Upon this Character of a moderate Lay-man, drawn pag. 36. I make some Observations, and in the general observe, That he takes some Parts and Vertues of a very honest Man, to make a *Knave* of : As, 1. He is one who will frequent the Publick Churches. 2. One who will seem devout at Divine Service, (and who doth to us, and our Eye, more than seem.) 3. One who talks much for Union, and wishes for it, but sees no Evil in Schism : Whereas, what can move him to wish for Union, but the Good of Union, and the Evil of Schism ? And I would fain know what Benefit any Knave can make of Union ? If he only talkt for Union, and did not wish for it, and if this might be known, it were like a moderate Man in the softer Phrase ; but if he talks much of Union, and wishes for it, he talks and wishes like an honest Man. 4. Suppose him to be one who thinks he doth God good Service, and takes a good Course to promote Peace by frequenting unlawful Meetings, and yet is clearly for the Religion established by Law. Yet under favour, 1. Suppose he may be mistaken

in thinking so, for all that he may be a very honest Man, for honest Men are subject to Mistakes. 2. If he mistake in the way to promote Peace, for all that he may be very honest. 3. If he thinks those Meetings which you call unlawful, that is to say, Meetings of Orthodox Preachers and Christians, consistent with the Religion established by Law, he may be a wise, discerning, honest Man, and doth distinguish between the Religion, and the mutable Appendages to which he never subscribed, or declared, being but a Lay-man. But then,

Secondly, Some Things are affixed to him, which if true, depends upon proof against some particular Men, if any such there be, which doth not affect more than those Individuals. We know none, that first, work hard against the Church of *England* on the six Days, and appear for her on the Sunday. 2. Nor any that sees not harm in Schism, (but you may call that a Schism which is not.) 3. Nor any who are one with all Parties, in designing against the Government. 4. Nor that cry, God forbid there should be any Alteration in it: for there may be Alteration in it, as in the natural Body, from Youth to riper Age, without its destruction or dissolution. 5. Nor that look upon Bishops as necessary Evils; for they who account them evil, do not account them necessary. 6. He may be a Son of the Church of *England*, and yet chuse rather, if he could, (that is, if he lawfully could) to be without the Ceremonies; for the Church doth declare, That those Ceremonies which remain, upon just causes may be altered and changed, (in the *Preface of Ceremonies*, *why some be abolished*.)

Thirdly, He delivers some Things positively, which are dubious, and therefore which may be untrue; pag. 37. 'These are moderate Men in one sence, i. e. they have a moderate Esteem of, and a moderate Love for that Church, in whose Communion they live, and resolve to die, so long as she is up; but if she were down, they could contentedly enough survive her Ruine, and perhaps they might live the longer. Now either this Picture of a moderate Lay Church-man is a Creature of his own Fancy, or a real Being: if a real Being, and a true Man, he is one of his own Acquaintance, or not; if not of his Acquaintance, he paints him by the Ear, by Report, and not by the Eye of his own Knowledge. Let him either reform him if he can, or keep no Acquaintance with him. If he be a real Man, he speaks the Language of Abhorrrers and Addressers, who often promise to live and die for the Church, as established by Law; and they are concerned in the Character, drawn (one would think) with too

heavy a hand, and Pencil made of the coarse Bristles, for a moderate Man to use.

Fourthly; A Moderate Man, such as in some things he sets out in the Colours of a *Knave*, wipes off the Dash, and thinks he may with an honest Heart and Face, in sincerity towards God, Loyalty to the Government, and Constancy to his Religion, frequent the publick Churches, and Conventicles too: For, first, He is of the Judgment, that God may be truly and acceptably worship'd under different Modes and Forms; therefore he will frequent the publick Churches, for which you cannot blame him, and it may be go to Assemblies called Conventicles (especially when he had the King's Indulgence) 2. He believes there is a *Communion of Saints*, not only in Faith and Affection, but also in Worship; and therefore if he cannot hold Communion with Orthodox Preachers in publick Churches; he will make bold to enjoy it where he can, which he thinks he may do without Sin, because it is his Duty, and knows no Reason or Law of God, why he may not as lawfully hold Communion with Orthodox, profitable Preachers (from whom he hath perhaps tasted the good Word of God, and by whom his Heart hath been opened,) and Christians, in undoubted, pious, Evangelical Exercises, as in Trade, or Civil Converse in eating and drinking.

Object. But you say, they are unlawful Meetings. Then the honest moderate Christian thinks with himself; 1. I never heard either Treason or Sedition, as much as couched in any of their Sermons or Exercises. 2. It is not sinful to hold actual Communion with sound and pious Christians, antecedent to the temporal Law, therefore it is not sinful in it self. 3. He cannot think so hardly of his Christian Governours, as that they would make a Law, to forbid any pious Exercise, but only such as are evil in themselves, or have tendency to Destruction or harm to the Government. 4. He remembers the moderate Judgment of every part of the Legislative Power, concerning Dissenters for several Years last past. 5. He considers the Law is a Penal Law, and is ready to bear that Penalty with Peace and Quietness. And if you think them unlawful Assemblies, of that sort as are not safe to be tolerated, then he that now frequents the publick Churches, will then frequent them, when those Meetings are dispersed, or suppressed. But then what becomes of your own Doctrine of misplacing Zeal about Circumstances, Rites, and Appendages of Religion? which a moderate Man should not do; *Page* 24. If you leave the Moderation of Penalties to Governours, it had been befitting a moderate Divine, preaching of Moderation, to have forbore to give Magistrates

to whom you preach'd, Alarms to beware of Men that design against the Government, commonly called *Moderate Men*; the softer Phrase for *Knaves*, but in proper Language, *Knaves* and *Vipers*. If you know any such designing Men, inform against them, they are Strangers to us that are moderate indeed. I have staid long enough to view this Picture of a Lay-moderate Church-man; I will walk into the next Room, and view the moderate Church-Clergy Man, who as he is drawn by this Hand, stands out with his Legs as the more crooked *Knave* of the two, *Pag. 40, 42.*

Upon him I observe, 1. That this free and open Preacher saith, *He cannot accuse any Minister upon his own Knowledge so depainted*, and therefore this is not a Creature of his own Fancy neither, but of some other Men's Fancy sure, come to his Knowledg, it seems by Report or Tradition. But if he had not believed it, why would he preach and print it?

To this we have two things to say;

1. We deny the Accusation as it stands; we disown the Picture, it is not ours, we know no such Church-men, or to speak plainly, such a pretended Conformist as is here represented.

2. If there be any such, it is not just, to fasten that upon more than are faulty.

3. Yet supposing or granting most of the things to be true, and they as material as any we offer to the Judgment of our Censors, some Considerations, if not to vindicate the accused, yet certainly to alleviate the Charge, and take the Charge by parts.

First; *The Moderate Church-man is one, that upon occasion will marry without a Ring.* We answer;

1. This Ceremony doth more concern the Persons to be married, than the Minister that marrieth them; for the *Rubrick* saith, *Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, &c. And the Priest taking the Ring shall deliver it unto the Man.* It concerns the Man to bring and provide the Ring, and the Woman to receive it, because of what is conveyed to her by it.

2. What *Rubrick* or *Canon* doth enjoin the Minister to provide one? Or, what is his punishment if he do not marry with it? We know the Wisdom of the Church looks to greater matters in *Can. 62.* censuring the Minister, if he marry without asking Banes, Certificate, or Consent of Parents, or out of the Canonical Hours; from which

no,

no Men are more free, than they who are called Moderate Church-Men.

3. Is there no occasion upon which this may either be justified or excused? As if, 1. The Minister and the Persons, be not worth a Ring. 2. If the Man cannot buy, and the Woman resolve if they may not be married with a Ring of her Husband's Gift, they will be married without. 3. Or in case the Ring be forgotten, and the place where they are to be married cannot afford one, and the time be so near out, that they cannot fetch one. Shall an Ordinance be denied for want of a Ceremony? Or, what if the Man must take his Bride in the Humour? Or there will be loss to both, if they put it off to another day? Or lastly, suppose the Parties scruple the Ceremony, shall we refuse to execute a Law of Nature, for want of an Arbitrary Local Ceremony?

Secondly; *A moderate Church-man is one who will christen without the Cross*: So he will, and so he may baptize all that are baptized out of the Church: The Rubrick lays no Injunction upon any to bring the Child to Church, it only saith, *It is expedient that it be brought*; — and who in this tender Age will bring a Child to Church, seeing another Rubrick saith, *Saving at the dipping of the Child*; the Child whose Baptism is doubted of, must be dipt, and it belongs not to him to see that the Child so baptized shall be brought to the Congregation afterwards; and by what Rule do they walk, that see good cause to baptize in private, because of Weather, and distance of Place, and yet will not omit the Cross in private? Now whether a Minister may not upon some occasions, and for some great Reasons, omit the Cross, is submitted to Moderate Thoughts, and to a right Judgment. And, 1. If the Parent, who is a Man of Reading and Sense, may have read some Arguments against it, which neither he nor the Curat can answer; Nay, suppose he have but a strong Prejudice or Fear upon him, what if the Curat say, in good civil Language, Except you bring your Child to Church, or have it cross'd at home, I will not baptize it: Why, then saith the Parent, you shall not baptize my Child: What if the Child dy unbaptized? You say, it was the Parents fault for scrupling; He saith no, for it was against his Conscience, and Judgment. But which is rather to be omitted by the Minister, Baptism, which is an Ordinance of Christ, or the Cross, which is an Ordinance of Man? Especially in a Church, which, as it requires the use of the sign of the Cross, so it punisheth with Suspension a Minister that shall refuse to baptize, *Can. 68.* What if a Parent shall take or demand his Child as soon

Soon as it is baptized, from the Minister? By what Law or Reason can he refuse to give him the Child? Or, if a God-Mother or Midwife be so zealous, call it furious, against the Cross as to take the Child out of the Ministers Hands, as I have heard hath been done, shall the Minister strive and contend?

Object. But you will say by *Can. 38.* If any Minister after Subscription to the three Canonical Articles, shall omit any of the Ceremonies, he shall be suspended, &c.

Answer. The Omission must be notorious, before it can come to the Cognizance of the Court, and wilful and contemptuous, before it can be so notorious. But we speak not of such a notorious omission, but of what is occasional, seldom, and for greater Reason; but of this more afterwards.

2. In case the Minister or Curat be but a Deacon, I doubt of his Power to use or make the sign of the Cross, without an equitable Construction of the Law, (of which afterwards): for in the Margin of the Office of publick Baptism it is said; *Here the Priest shall make the sign of the Cross in the Child's Forehead.* The Priest shall, not the Curat, or the Minister, for then it had plainly reach'd to the Deacon as to the Priest, but a Deacon is not a Priest in this Church: A Deacon doth it only by Presumption.

Lastly; To make the sign of the Cross, is an Ecclesiastical Affirmative Precept, a divine affirmative Law binds not *ad semper*, to every particular *time* or time: why should we be more strictly bound to observe in publick an affirmative humane Precept, than a divine? Are we more strictly tied by the Laws of Men, than of God? It may by an Equity of Reason be allowed, upon Occasions of some Necessity, to omit an Ecclesiastical Precept, as we through a gracious Indulgence omit a Divine Precept.

The third Crime of a Moderate Church-Man is, that he will baptise without God-Fathers and God-Mothers, in compliance with weak and tender Consciences.

I answer; If there be any reason of Strength or Cogency for the Omission of such things as these, it is as strong in the Case of weak and tender Consciences as in any: if a Minister cannot omit any of these things with a sincere Tenderness and Indulgence to weak Consciences, then he is obliged from doing a necessary Duty to the weak Brother. And if we are so straightly bound to a rigid Conformity at all times, so that we can in no case omit any thing for the sake of a tender weak Conscience: Who can answer this Argument against Conformity?

That

That Conformity which doth oblige to refuse a necessary Duty to a weak Christian, which the Law of Christ requires, is a Conformity against the Law of Christ, and by Consequence unlawful and null.

But such is the rigid Conformity, (as Men make it.) *Ergo*. In private Baptism they are not required. In publick such as have not received the Communion may be refused, and sometimes Parents can get no better, and too often they are but Cyphers, and stand only to keep up the Form. But be they what they are, instance in any publick Baptism, performed without them, if you can, and the Peccant shall bare the Blame of it.

4. The next Imputation, is his giving the Sacrament *kneeling, sitting, or standing*. I suppose the Reverend Preacher will strike out Kneeling out of the Bill, when he reviews it. I will take no Advantage of that Inadvertency, but to the other Offence make a Return.

And here again, we meet with a Ceremony, which first is enjoyed the People. 2. Some great Men have interpreted the Rubrick thus, *He shall deliver the Communion to the People kneeling*, not forbidding him to deliver it to them that kneel not, 3. The words of the Canon 27, are lax, *Ministri cum Canam Domini administrent neminem sciemer ejusdem faciem participem, qui in Genua non fuerit inclinatus, sub panâ Suspensionis*. The Communicant is not bound in express Terms to kneel in the very Act of receiving; if he kneel in the time of the Communion, it seems to be sufficient, tho he do not in the Act of receiving the Bread and Wine. The Canon saith not the Minister shall be suspended, if he deliver the Sacrament to any one that doth not kneel in the very Act, but *qui in Genua non fuerint inclinatus*. If he kneel before; or after, he is not excluded, nor the Minister punishable by the Canon, whatever the Intention of it was. But leaving these things to the Interpretation of Superiors: Let any Minister be named that receives the Sacrament sitting or standing. And if some Communicants do, it is submitted, whether a Minister in some cases ought not rather to venture upon his Ordinaries Indulgence, then put away some Communicants for not kneeling, for which he hath no Law to warrant him (that I know.)

1. In case of scruple of Conscience, Prejudice or Fear, the Christian who takes Scripture for his Rule, finding the Gesture of the last Supper to be the same throughout, *as they sat at Meat*, he cannot distinguish of Predicaments of Quality and *Situs*, as the learned *Saunderson* doth (and the Circumstance of Place, the upper Room, was temporary, and not imitable, as the Gesture is) whether a Communicant, otherwise without Exception, shall be excluded for adhering

to the Gesture, which he finds in our lawful Translation of the New Testament?

2. What if a Father, otherwise prepared and without Exception, scruple Kneeling, comes to receive the Communion of his own Son, can the Son justify the rejection of his own Father from the Lord's Table? *Children obey your Parents*, is a Duty antecedent to Canonical Obedience, and of the Law of Nature. A Minister of a high Complexion, did refuse his own Father, and inform his Diocesan, who was known to be strict enough for all the Ceremonies; yet instead of expected Approbation, he was soundly check'd for sinning against his Father.

For the rest of the Faults, or treacherous Acts of Church-men, I throw them into the Heap of Misinformations, and to me things neither heard nor seen. And that any do bury with an Exhortation of his, or their own, seems to me, like a Tale which the *Observer* printed many Years ago, of a certain Venerable Bishop, that baptized by the Directory after he was Bishop, and the Liturgy established, which was an errand *Rogerism*.

To conclude this, and to pass to the Confirmation of his Positive Assertions, I only add what I have reason to believe; that a strict exacting of Rites and Ceremonies hath driven away many to the Nonconformists, that had staid with us had they been indulged but in some scrupled Ceremony; and since their departure from us, do scruple a great deal more than they did at first. And except our Governours apply themselves to some timely Mitigations, it is impossible so to crop the Sprouts of Dissenters, but new Shoots will grow out of the old Stocks, which cannot be stock'd up without breaking up too much good Ground.

There are two things which the Reverend Preacher delivers with great Confidence and Assurance, as binding us under Condemnation, and stopping our Mouths, which have not the Evidence he presumes they have, wherein we are concerned.

1. He declares our several Obligations to a strict constant Conformity to Ceremonies and all, and saith, To make all sure, and prevent all Evasions occasioned by nice Distinctions about the force and obligation of Human Laws; *He will shew that there is no room for Equity and Moderation in this case*, pag. 43, 44.

2. Seeing we Ministers have by private Subscriptions and Promises, by open Declarations and solemn Oaths to our Diocesan obliged ourselves to the constant use of the Ceremonies established by Law: I infer, That nothing less than strictness and exactness of Duty, and a

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constant

' constant, close Conformity is required at our Hands, and that no Man can dispence with himself, and relax the Law in this case. p. 45.

The Inference is drawn from four Premises. 1. The Act of Uniformity, p. 42. 2. The Declaration of Assent and Consent. 3. The Oath of Canonical Obedience, p. 43. And, 4. To make all sure, &c. There is no room for Moderation in this case, which he endeavours to prove, p. 44, 45.

Because that which I first except against, taking the Pages in order, is the last of his Reasons for that Conclusion: I shall invert my Order, and speak to it last, and so take up the second Point in difference, in the first place,

And considering the Premises, I say, He cannot infer that Conclusion from them; for there is more in his Inference, than is in the Premises. He infers as much, as that we are indispensibly bound in all Times, Places, and on all Occasions, to a close strict Conformity, and that if we do not constantly observe it in all Points, we have broken our Faith. If so, then what Conformist is not guilty in a high degree of sinning? then who can conform? Or, who can, and be blameless? Is there such to be found at all times, even in Cathedral Churches?

There are many Occasions for an honest, wise, conscientious Minister to shew Moderation, not only such as our Brother allows to Dissenters, in Words and Passion, *but in Fact*, or he sins more by a courteous refusal to yield, than by a prudent occasional Compliance; If not, then moderate Men cannot conform, but must abide without, among Dissenters. And our rigid Interpreters of the Laws do furnish them with an unanswerable Argument against Conformity, *viz.* That Conformity which leaves no room for Moderation, cannot be submitted to without Sin: but such is this rigid Conformity. *Ergo.*

The Proposition is proved, because we as Christians and Ministers, are bound to let our Moderation be known to all Men: and this Moderation is not only a Moderation of good Language, and abstinence from Passion, but in Fact and Deed. But let us try the strength of the Premises, and if they be removed or shaken, his Inference and Superstructure will fall with all his Confidence. And first, let us see if such Words be contained in, or drawn from our Subscription to the second Article of the 36 Canon; wherein the Subscriber doth promise that he will use the Form prescribed in the said Book, in publick Prayer and Administration of the Sacraments, *and no other.* (*And no other* shall be explained afterwards.) The Promise is a general Promise, and because general, is capable of a Latitude, and that nothing less than Strictness and Exactness, and a close constant Conformity,

formity, is more than the Canon speaks, an Addition to the Law, which enjoyns the use of it, and no other Form in Competition or Opposition to it. That Inference from this Promise of using it, is denied, and cannot be admitted, except the Law-givers declare that to be the meaning of it.

2. The second Premise, out of which that rigid Inference is drawn, is the Declaration of Assent and Consent; which is to the *use* of all things contained in, and prescribed by the Book. But the Words and Promise are not, *To the constant, close, strict use of all things*, at all times, which is more than any Man can promise, or perhaps any Man hath perform'd. However, the Inference is denied, because it contains more than is expressed in that Declaration. But then this ingenious Person doth confirm his Notion by bringing in the Intention, or Scope of that Declaration, which is to the intent, *that Uniformity in the Worship of God may be effected*.

That I may not be mistaken, I desire it may be noted, we are now come from one Word to another, *viz.* from a close, strict, exact *Conformity* to an *Uniformity*, which is the design and scope of that close Conformity.

To this it is applied;

1. The Act doth enjoyn an Uniformity by a Book named in it; We declare our Assent to the use of that Book; and he that puts that Sense of strict, close, constant *use of all and every thing*, doth add to the Law, and by a rigorous Interpretation of it, is as far from an honest Moderation, or Equity, as he that doth transgress the Law, *Relaxatione nimia*.

2. This Uniformity may in a warrantable sense, be taken in opposition to a Diversity of publick Forms, or a Multiformity; that this is not the sense of Knaves, or the invention of Church-Moles and Vipers, is plain by the Preface, as it was called in the Common-Prayer-Book of K. Edw. the IVth, and in our Book follows the new Preface, *Concerning the Service of the Church*, wherein are these words; 'And whereas heretofore there hath been a great Diversity in saying and singing in Churches within this Realm; some following *Salisbury*, some *Hereford*, and some the use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use. If therefore we follow, and use the same Book, we observe the *Uniformity* required, and explained in that Preface, still continued in this present Book, which is established by Law, and by Consequence, this is a publickly allowed, and a legal Sense.

3. If we take our Uniformity, not only *oppositive*, to a Multiformity of ancient Forms and Uses; but *oppositive*, conformable to the Rubricks and Orders, which are the Rule of our Uniformity, we shall find the Uniformity to be in many Things but general, and not particular: Therefore the Uniformity required by Law, is not a particular, close, strict Uniformity; and by consequence, a strict, close, constant Conformity, taking Conformity in the same Sense as Uniformity, is not required, and therefore not to be inferred, as if all Ministers always were obliged to do the same Things, which is the Import of the *Inference* which I oppose. And this, I conceive, will appear in two Instances:

1. Of the Prayers and Hymns.
2. Of the Ceremonies, which the exact Conformist drives at.

First; Sometimes you are directed to *One* or *This* in several Offices. Now suppose the Minister of St. *Ethelbert*, for instance, shall say the *Te Deum*; and his next Neighbours of St. *Helen's*, and *Bishopsgate*, or St. *Mary Ax*, shall say, *Jubilate Deo*; the one use one Hymn or Prayer, and the other another; one should dip, and the other sprinkle: Where such Diversity is allowed, they all conform, but do not keep to a particular Uniformity.

But you'll say, Here's no Omission of any Thing required. True, but let us modestly see, if there be not some Omissions also allowed, which will make a Difformity from the Use of our rigid Interpreters; and whether the Composers of our Book have not been accessory to propagate or countenance a Sect of moderate Men in the Church. Suppose a Man affirm, that a strict, close, constant Use of the Letany be enjoined *every Sunday, Wednesday, and Friday*; how will he prove it? We think, not clearly and convincingly by the Rubrick, which is the Rule of our Uniformity, which is this: *Here followeth the Letany, or general Supplication, to be sung or said after Morning-Prayer, upon Sundays, Wednesdays, and Fridays, and at other Times, when it shall be commanded by the Ordinary.*

Here the strict, constant Use of the Letany is not enjoined upon *every Sunday, Wednesday, and Friday*, but upon *Sundays, Wednesdays, and Fridays*. If so much had been said for the Use of the Letany on those Days, as there is for the Order of Morning-Prayer without it, there might have been more light to direct us to the constant Use of it; for after it, it is said, *Here endeth the Order of Morning-Prayer throughout the Year*; when yet three of these Prayers are to be omit-

ted by another Rubrick, when the Letany is said ; and yet Sundays, Wednesdays, and Fridays fall within the Year. By the Rubrick for the reading one or more of the Collects after the Offertory, it is left to the Discretion of the Minister to use one or more of those Collects : He that useth one, conforms as truly as he that useth more ; and yet there is no particular Uniformity, except every Minister use the same, and as many one as another. A strict and close Conformity to a general Rule is one Thing, and a strict and close Conformity to some Mens Practice, is another. The Compilers of our Book and Rubricks did (it seems) so word the Rubricks, as to leave some Latitude of Interpretation and Practice, either to the Discretion, or various Occasions of Ministers, and Circumstances of Time, Condition of People, or to the Prudence of the Ordinary, to keep up his Power. Yet notwithstanding this Apology, the Letany is as frequently read by moderate Ministers, as by them that do not affect that Title.

Secondly ; Let us see if such a constant and exact Conformity be required in the Use of Ceremonies. Some Ceremonies are required of the Ministers, and some of the People : Those required of the Ministers, are the wearing of the Surplice, and the signing with the Cross, (I have spoken of the Ring in Marriage before ; and bowing at the Name of Jesus, and towards the Altar, are no-where required by Law.)

1. The omitting of a Ceremony is no such great Crime, in the Judgment of the Reformers of this Church, as this Reverend Preacher exclaims against ; in that Account of Ceremonies, *why some be abolished, and some retained*, we read this moderate Passage : *And altho the keeping or omitting of a Ceremony, in it self considered, is but a small thing ; yet the wilful and contemptuous Transgression, and breaking of common Order and Discipline, is no small Offence before God.* We admit this, and say, that if sometimes we omit the Use of any of these Ceremonies, suppose in compliance with tender Consciences, or for some weighty reason, we willingly do it, but not wilfully and contemptuously ; and therefore occasional, and sometimes necessary Omissions, are but small Offences.

2. Why may not a moderate Minister sometimes omit the wearing of the Surplice, as well as the Brethren, who seem to be the exact Patterns and Exemplars of Conformity, omit the wearing of such Ornaments of the Church, and Ministers thereof, at all times of their Ministration, (such as Copes and Hoods) as were in this Church of England, by Authority of Parliament, in the second Year of the Reign of

of King Edward the Sixth? See the Rubrick or Section, [*And here is to be noted, &c.*] after the Order for Morning and Evening-Prayer.

3. Is not the Rubrick as positive for dipping the Child in Water, warily and discreetly, (if the Godfathers and Godmothers shall certify that the Child may well endure it) as for sprinkling, and signing with the Cross? And doth this ingenious and urgent Preacher demand such a Certificate from them, that he may observe this Rubrick, which saith, *And then naming it after them, (if they shall certify that the Child may well endure it) he shall dip it, &c.* How many Children hath he dipp'd in St. Ethelbert? How often hath he demanded such a Certificate? Suppose in the South Parts Infants were dipt, and in the North sprinkled, what would become of Uniformity in a more considerable Ceremony than any of the rest?

4. Why may not the Cross be omitted sometimes, to gratify a tender, scrupulous, weak Conscience, without blame, as well as the Omission of dipping Infants, out of respect to bodily Weakness? Is bodily Weakness in an Infant, a better Reason than a Weakness, or the Judgment of Conscience in a Parent? Should the one be omitted, and not the other? Or shall we declare our selves more tender of hurting a weak Body, than wounding a weak Soul?

5. Uniformity takes in the Part and Duty of the People. The Rubrick, which is the Law, doth often require, that the People should kneel, or supposeth that they kneel: As for instance, before the Confession, Absolution, Lord's Prayer. We know it is impossible or inconvenient for most People, in great and crouded Congregations, and in narrow Pews and Allies, to kneel in Prayer; the greatest part, if not all, in the most conformable Churches, stand. Why may it not be as excusable sometimes in a Minister, for great Causes, to omit some one Ceremony, as it is for the greatest Congregations always, or most commonly to omit that Gesture of Reverence, as positively required as any other? And why may not a Minister as excusably deliver the Sacrament to a Receiver sitting or standing, as pray, the People sitting or standing, when they are required to kneel at Prayer, as strictly as at the Communion? Some Persons are lame, and cannot kneel; shall a Minister refuse them? And if some Impossibility, Inconvenience, or natural Infirmary shall make a Nonconformity blameless; why may not a conscientious Infirmary, or unconquerable Prejudice and Fear in the Conscientious, render the Omission of a Ceremony unblameable, or excusable?

And I desire it may be noted, That I only shew there is room for Moderation, and do not justify any Practice inconsistent with the Laws, interpreted according to Equity.

By what is said, I presume, it either appears, this Conclusion is too big for the Premises; or it may appear doubtful, whether an exact constant Duty, such as he means, &c. be required by the Act. Let us now see if such an Inference can be drawn from his other Topick, which is,

3dly; Our Oath of Canonical Obedience.

The Oath of Canonical Obedience binds us to lawful and honest Things, and to these within the Limits of our Ministerial Function only, (else our Obedience might extend even to wait at their Table, or to the holding of their Stirrup, both which and many other Things are lawful): And therefore our Diocesans cannot call upon us to go beyond the Laws; and by consequence, that Liberty which the Law allows, is our Right and Privilege. We cannot see how we are tied to a more strict, exact, constant Conformity by this Oath, than by the Laws and Rubricks of which we spake before.

Secondly, he adds, as an Enforcement of the Obligation, That the Right Reverend Father, the Lord Bishop of *London*, hath laid his Commands upon us, punctually to observe the Rites and Ceremonies.

To which I answer: This Obligation lies upon none but him, and others from whom that honourable Prelate hath required it: What is all this to the Clergy of other Dioceses? If that Right-Reverend Bishop hath exacted this, other Diocesans have not required it: And I could name some, of great Name and Age, who have expressed a greater Moderation, in forbearing to require that punctual Observation of constant, strict, and exact Conformity, as allowing some Scope, in some Occurrences and Cases, to Ministerial Discretion.

And now not finding his Inference in these three Premises, let us see if we can find it in the fourth, which binds all fast and sure.

4thly; To make all sure, &c. *I will*, saith he, *briefly shew, that there is no Room for Equity and Moderation here in this Case.* And this he endeavours to prove, 1. By the Notion of Moderation, with respect to Laws. 2. The Words of the Act of Uniformity. 3. The Sense of the Law-givers; that is, First, the Sense of his Majesty in his

his Declaration to stand by the Act of Uniformity, *Anno* 1662. And, 2. The Vote of the House of Commons *Feb.* 15. 1662. against Indulgence to Dissenters from the Act of Uniformity, p. 44, 45.

To drive home the Nail and to make all sure, that a moderate Man may not be able to stir from the Post of constant, strict, exact Duty; Hetells us, *There is no room for Equity or Moderation in this Case.* Then, first, did he leave his Text, when he came to his Application? (in the Latitude of the Apostles sense, which must needs be large, because the Object *All Men*, is a general Object). The Text saith, *Let your Moderation be known to all Men.* The Dissenters are a very numerous Part of the Nation, some of the *All Men*. That which they desire, is a Freedom, or Abatement, or Omission of some things required: If we tell them with civil and respectful Language, and with tenderness of Affection and Kindness, you must conform to all things at all times, invariably to the Law, and that there is no Moderation to be exercised towards you: I pray Sir, 1. What kind

* *Human Laws are general Rules for common Cases. Leges ad ea quæ ut plurimum accidunt applicari solent in Lege quærarò. See also Grot. de jure Belli l. 1. c. 4. §. 4.*

* Human Law, forbidding a Duty to a Divine Law. 2. What kind of Law-makers do you represent ours to be, that made a Law, forbidding the Exercise of a certain Christian Duty? For now, you know the Law being made, it is out of the

Law-givers Hand and Power, till they in a legal Meeting, please to anul it; so that now you say, as much as that there is a Law that shuts out Moderation, such a Moderation as the case of Difference requires; for Moderation of Affection and good Words, doth not come home to the Dissenters Case, which requires a Moderation in Fact and Exercise? 3. What Encouragement is this for Dissenters to conform, if by their Conformity they must shew no Moderation to the weak and doubting? 4. Do not you furnish them with an unanswerable Argument against Conformity?

But Sir, you produce our Subscription and Assent against us, and is there no Moderation of Sence and Interpretation of it? You may soon know, that the Learned Mr. *Chillingworth* hath given a Sense of our Subscription to the Articles. Preface *Scil.* 40. and it passed with the Approbation of the Vice-Chancellor, and Professors of Divinity in *Oxford*. The like is done by Arch-bishop *Bramhall's* Vindication of the Church of *England*, p. 156. the first Edit. And for the Book of Common-Prayer be pleased to cast an Eye upon the last Preface before the now enjoyed Book, speaking of the former Book: The Authors

ethors of it say, they were fully perswaded in their Judgments, that the Book doth not contain in it any thing contrary to the Word of God, or sound Doctrine, or which a godly Man may not with a good Conscience use and submit to; or which is not fairly defensible against any that shall oppose the same, if it shall be *allowed such just and favourable Construction* as in common Equity ought to be allowed to *all human Writings*, especially such as are set forth by Authority, and even to the best Translations of the holy Scripture it self. Here is some Equity of Construction, and Moderation in reference to the Book of Common-Prayer, to which we assent, supposing the same applicable to this, which is spoken of the former, which pretends to no higher Authority than that did.

And to use your own Words, *To make all sure*, you will see the Error of your dogmatical Assertion, when you see it proved, that Moderation and Equity must be allowed in this Case; or else we are grossly abused by them that require Subscription to the Canon, and cannot subscribe with Verity and Judgment. We subscribe to the three Articles of *Can. 36*. In the second Article we say that the Book of Common-Prayer, and of ordering and consecrating Bishops, Priests, and Deacons, contains nothing in it contrary to the Word of God, and that it may be so used, and promise to use *that Form and no other in publick Prayers*, and Administration of the Sacraments. Now that Canon is old, as old as 1603, and refers to the Book of Common-Prayer then *in use*, and not to this which in several Particulars differs from it. We do not now subscribe to that Book, as it stood then, but to a Book lately changed, in which are many things which were not in that. If there be no Moderation, or Equity of Interpretation of that Canon, and by Consequence of our Subscription, how can any Man subscribe and promise to use that Form and no other? whereas we do not subscribe to that Book then in use, to which the Canon relates, but to that which is now in use? We think now, there is and must needs be an Equity and Moderation of Construction in this case.

2. He saith in the present Case of Conformity, there is nothing but what the Law-givers did foresee and provide against: To prove this he repeats some words of the Act, which say, *Nothing conduceth more to the Peace of the Nation, Honour of Religion and Propagation thereof, than an universal Agreement in the publick Worship of God*: and to that end, in the next Paragraph of the Act, it is enacted, *That all and singular Ministers in any place of publick Worship, shall be bound to say and use the Morning and Evening Prayer, Administration of both Sacraments, and*

all other publick Prayers in such Order and Form as is mentioned in the said Book; and that Morning and Evening Prayers be openly and solemnly read.

Here are only general Words enjoying the use of the Book, but not the exact, constant, strict use of it at all times, and of every thing therein, wick our kind and merciful Friend would impose upon us as the true and genuine Sence.

And our Promise in the Declaration against taking Arms against the King: *And that I will conform to the Laturgy of the Church of England as it is now established*; is also a general Promise, and who but the Law-givers can make the meaning of it to be, *an exact, strict, constant, close Conformity*? which I question whether any Man ever did at all times, no not the Preacher himself, perform, but might disconform by over-doing. There is another general Word, we consent to the Use of all things; but exactly, strictly, constantly, must be the Addition of him, who hath no Authority either to add or interpret, it being a Rule in the Law, *Interpretatio ad eum spectat, qui condere potest. Philip Decius de Regulis Juris.*

To conclude this Particular; I make bold to ask any Man, 1. Did the Law-givers foresee all Accidents that might happen, and conclude all Occurrences of Providence within their fore-sight and to make an invariable Rule for all particular Times and Occasions? I believe none of our Law-givers will say so, for they know they are but Men. No Law-makers, being Men, can foresee, or set down all Cases that may happen, saith Mr. Perkins of Christian Equity. 2. Did they foresee that some Ministers cannot maintain Curats or Readers to help them? that many Parishes cannot maintain, or have not a Minister entire to themselves? that we have not Organs to make the Service easy and delightful, as some have? That in some Countrys, Parishes are of a large Extent, and the People cannot come together so early as in London and Market-Towns? that Catechising and Preaching must take up time? and foreseeing the Weakness and Age of Ministers, that must do all themselves; that many Offices of Baptizing, Churching, Burying (which I have known all to be performed at one Assembly) and yet require a strict, exact, constant Duty of reading all, and every word? Did they foresee, that if the Word be not constantly and duly preached, the greatest part of our People will not come to Church, some thinking they may be idle and lazy as well as their Ministers; and others will go where they may hear and profit; and for all this, did they require a strict, constant, exact Conformity of Ministers, notwithstanding Age and Infirmities, to read,

read, perform all Offices, and preach besides? *I will have Mercy and not Sacrifice*, saith God; but what say such hard Masters as these?

3. Did the Law-givers foresee, that in great and crowded Churches, it is either impossible or inconvenient, and indecent, where the Fashion is for Men and Women to sit promiscuously in Pews, for all to kneel at Prayer, and yet enjoyn them to kneel at the Confession, Absolution, and Lord's Prayer? &c. Did they foresee that Deacons do baptize, and yet say in the Margin of that Book, *Here let the Priest make the sign of the Cross*? If there be no Equity of Construction, a Deacon cannot lawfully use the Cross in Baptism.

4. Did they foresee the Resolution of the Dissenters to persist? the great Danger to the Protestant Religion by our Divisions, and Penal Prosecutions of them? (of which the Papists have made great Advantage) and for all this enjoyn a strict, constant Conformity, or Excommunications, and Writs, *de capiendo*? &c. I might add more Queries, but I proceed to his Reserve.

This Reverend Man thought there was strength enough in his main Body of Arguments to bear down the whole Force of the feeble moderate Party. But to make all sure, he hath placed two Reserves, the Power of the King in his Declaration, to stand to the Act of Uniformity, *Anno* 1662. and the other, the Power of the House of Commons Vote, of *Feb.* 15. 1662. to grant no Indulgence to the Dissenters from the Act of Uniformity.

Now against this Reserve, we are not afraid to come out with as great an Authority as he argues under; and we think, we have the better, because it is a later, and the fruit of twelve Years Experience. See the King's Declaration of Indulgence of *March* 15. 1672. And against the Vote of the Commons, of *Feb.* 15. 1662. we will oppose more than one Vote; even a Bill brought into the House of Lords from the Commons in Favour of Protestant Dissenters: After that his Majesty had cancelled his Declaration of Indulgence, which Bill had certainly passed, but for want of Time; the Parliament being prorogued till *October* 27. 1673, before it passed the Lords, as it certainly would have done; the Bishops then joining with the Temporal Lords, and were willing to take away the Assent and Consent, and Renunciation of the Covenant.

A Bill in favour of Protestant Dissenters is of greater Authority, and we suppose built upon greater Reasons, than a Vote against Indulgence in 1662. We might tell you of a Bill for uniting Protestant Dissenters, read *December* 21. 1680. and other Votes; but it shall suffice to have overmatched a Vote of that same House of

Commons in its younger days, 1662. by a Bill of the same House in its riper Age, 1673. And now, if I thought this arguing but in this point, unconvincing Preacher could answer me, I would intreat his Favour to ask him whether the Law-givers of this Act did foresee and provide against a Change of their own Thoughts and Resolutions in reference to this very Case? And then, whether we are to take the sense and meaning of the Law-giver from his first, or from his last and maturest Thoughts and Declaration? But if they had remained unaltered; the Words of the Act, and our Declaration and Subscription, being general, and not limited by any after-Declaration of the same Power, for a rigid Construction, we are inclined to interpret them with the Equity, and Moderation of a known Rule of Law. *Benignior Interpretatio semper capienda est. Phil. Dec. de Reg. Jur.*

I have now done what I designed, and taking the defensive Part, I shall not pursue the Learned Preacher through the rest of this branch of the Use, wherein he speaks more of *himself*, than he doth to his *Auditory*, of any Duty that concerns them; but had rather follow him a thousand Paces in the Practice of the Christian Duty of honest Moderation, than give him one Contradiction. And I do again profess, that I am extremely sorry there is so much matter of just Offence given in a Sermon, and from such Deductions of Application, more suited to the Times than the Text; wherein two sorts of Men are marked with a black Coal, the profest Dissenter, and the Viper, as the Moderate Conformist is called by this Brother. But if it be so great a Crime to be a Dissenter and a Nonconformist? Who are they who are most guilty of making Dissenters? They who urge a Sense of Conformity more rigorous than the Law? Or, they who give a moderate Exposition of general Terms? And who are they who do the best Service to the Church, they who by Christian Moderation bring them in, or they who keep them out, and will not give them the least Harbour within their Church-Doors, but beat them out with opprobrious, reproachful Girds?

I do observe, that Reverend Mr. *Baxter* doth often give the rigid and milder Sense of what is required by Law, and the Nonconformist, taking the words in the rigid Sense, cannot conform. *Plea for the Nonconf.* Sect. 9. We are sure then Moderation doth not keep out, nor make the Breach—. And having said thus much by way of Vindication, we plead not guilty; and taking Conformity in the whole Latitude for Soundness of Doctrine, Holiness of Conversation, for serious, and reverent, and rubrical Order in Worship, We are ready to endure a Trial at any time, and they who condemn and arraign

arraign the Moderate Conformist, do at the same time condemn the Governours of the Church for a very supine Moderation towards us, and drowzy Negligence, in not saving the Church from the Moles and Vipers, by executing the Laws upon us, if we are such Offenders.

SECT. III.

I have now done with one Part of our Vindication from the Imputations thrown upon us on one side: we are obnoxious to many severe Censures from another side, from many of our Dissenting Brethren, who wonder how we can do many things which they cannot, and for not doing them, have suffered for many Years to great Loss and Hardship. It will be necessary to say something by way of Apology to them; which is the second Part of our Vindication.

Two things are most commonly objected against us.

1. The love of the World.

2. That we by our Conformity have left the Nonconformist Brethren under the Censure and ill Character of Factious and Obstinate Men, and have made them the less to be pitied in their Sufferings, and their way of return to the Service of the Church as narrow and strait as it was at first.

To the first we say, That those Brethren that censure us, ought to keep out of the Seat of Judgment; and that every Man's Motive is known to God, and should be observed by his own Conscience, and its Sentence attended to, either for Repentance, or for Peace. We make no Apology for any Corruption of Mind, or Affection. But we hope that many have been carried upon purer Motives.

To the second we can say, and we profess, That we have tasted of their Cup, and it hath been grievous to us, to be separated from our Brethren and Fellow-Labourers in the Lord; and are sure that many of them are glad that good Men have conformed, and say, as some old Nonconformists have said, *If good Men did not conform, what would become of the Church of God?* The wiser, and holier, and moderate part of our Brethren have been, and are the more charitable in their Censures of us, and have contributed much to our Encouragement, and are comforted to see the common Salvation promoted by any hand, and the Truths of the Gospel with a good Conversation maintained and kept alive. And we do also profess, it is more

more grievous to us to be judged of them that are *One in Christ*, than to be reproached by others of a common or worldly Spirit. And it is one part of the great Unhappiness of our constrained and necessitated Separation into two Ways, that our mutual Confidence, Acquaintance, and Communication hath suffered a diminution by 'it. But if we have with satisfaction to our Consciences conformed, there are great Reasons why we should, yea, more, we ought to put the most candid Interpretation upon the Laws and Terms of our Admission, that they are capable of, and abate the Rigors of a private Judgment as much as may be, for Peace and Communion in Society. And our Reasons for our Conformity are these :

1. We are called to an Office which we must perform and discharge, as those that shall give an Account to Christ at his appearing.

2. We cannot execute this Office with freedom, except we come up to the Legal Terms.

3. We cannot but esteem it an unvaluable Mercy, that the Christian Protestant Religion is established by a Temporal Law.

4. It is meet that we submit to some Test, by which our Governors that protect Religion, may have some reasonable confidence that we will be true to it ; and according to the Nature and Use of the Things required, we make a difference between one and another of them ; and with a construction of Charity, which thinketh no Evil, we will take the Things in the most favourable sence.

5. We must labour as much as possibly we can to spread, diffuse, and sow the Word of Grace, that true Christianity, its Truth, Faith, Power, and Savour may become National ; that every Corner of the Land may be filled with the Knowledge of the Lord.

6. To this end Parochial Limitations do much conduce, (wishing such a Division might be made every where, more conducive to that great End ; or that more Ministers, with comfortable Maintenance, might be placed, according to the moving and extreme Necessity of a Multitude of Souls) ; and as Parochial Bounds do much serve to bring the Knowledge of the Gospel to particular Families and Persons, so a Legal Maintenance is necessary.

7. If there were not Parochial Ministers and Ministrations, what would become of vast Numbers of precious Souls, even the far greater Number of Souls in the Kingdom ?

That this Consideration may be the more obvious and apparent, and convincing upon their Minds who differ from us, I will spread it abroad, and lay it open in some Particulars.

(1.) The far greater Number of the Nation are (I think) baptized; they are baptized into Christ, entred and admitted into Covenant with God by Baptism, and these are to be instructed in the Duties of a People in Covenant, and trained up into Meetness for the Privileges of that Covenant-State. The placing of Ministers fitted for this Work, to take care of the Education of Souls in the Christian Faith, and Way of the Lord, is as necessary, as the placing and fixing of School-Masters in particular Schools. And how the Disciples of Christ can be bred and brought up in a better, or so likely a way, is not obvious to our Understandings.

(2.) Tho the Relation of Pastor and Flock is not founded on Right of Patronage, and Episcopal Institution and Induction; yet a Pastor so legally sent, is obliged in Conscience to the oversight of the Souls of that People, and to exercise that Office to which he is called and engaged towards that particular People; and by his fixedness among them, he hath the opportunity and advantage of doing more good upon them, than if he were an ambulatory Preacher; and People have the great Convenience of Access to him in all Cases, for Instruction, and spiritual Good, (if they were disposed) yea far more than if he did, as some Physicians and Lawyers do, that keep Markets and Market-Days, which would be liker an occasional or necessary Visit, than a careful Inspection of a Watchman.

(3.) He that resides upon his Charge, hath the advantage of quiet and constant Studies, continual Employment, and may know the State of the Flock, and what manner of Preaching, and what Subjects are most like to do them good, to do them the most and the greatest Good; and by a personal knowledg of the Congregation, Discipline may be more duly administered.

(4.) And not to multiply Arguments in so plain a Case, if we take a view of the great Diversity of People in the Land, Divisions would multiply, Prophaneness and Barbarity, Fares and wild Grapes would in a short time over-run the Field and Vineyard, if there were not able and faithful Parochial Pastors. Let us observe, 1. The great Numbers of those who are persuaded of this Way of Worship, that it is not only lawful, but acceptable to God, and safe and profitable to them; why should not care be taken of them, that they may enjoy the Liberty of their Judgment, and be provided for. 2. Here are those who are educated in this Way, to whom it is become familiar, and who are prejudiced against other Ways, with which they are unacquainted: If respect were not had to these, they would suffer Loss, and be in danger of Temptation and Seduction. 3. Here are

O how many grossly ignorant, prophane, stupid, negligent ! and these would yet degenerate into a worse kind of Men than now they are, as bad as they are, if there were not a Face, Profession, and Exercise of Religion maintained among them. Fear, Shame, Custom, Conscience, Conformity to others, do sometimes bring these to sit under God's Ordinances, which may be successful upon them, to work them to some Knowledge of God, and Eternal Life by Christ, and to keep them in Awe of God, from running out into Paganism, or brutish Atheism. But if there were no Inspection or Care taken of them, they would grow more careless of God and themselves, and plead the Negligence of Ministers, for their gross Negligence of themselves, and the Things of God. They little care what becomes of them already, and retain but a little sense of God and Godliness now ; but they would quickly throw off all, if they were left out of the Ministerial Care. 4. Here are many young and aged, weak, impotent, lame, sickly, that cannot go abroad to seek the Bread of Life ; if it were not brought to them, they would also perish. 5. Here are many (tho alas too few) sober, awakened, careful, diligent, and holy Souls, both weak, and confirmed in this Way, that would suffer great Loss, make less proficiency, decay and languish, and be in danger of Temptations peculiar to them, if the Lord's Day were not constantly spent, and each part of it filled up with Ordinances, at a convenient distance from them, or nearness to them.

And to make this Distribution and Distinction of Persons within these Bounds, argumentative and conclusive, I must add, That if wise, Orthodox, able, skilful, diligent, painful Ministers, which I take the moderate Divines of this Church to be, had not, and did not conform, in what a broken, divided, confused State had we been many Years ago ! For in the dark, mistaking, and divided Condition of the Nation, Men that study and maintain the Doctrines according to Godliness, that preach the Truth as it is in Jesus, that distinguish between Essentials and Accidentals, between Fundamentals and Ornamentals ; that lay the greatest weight upon Foundations and Necessaries ; that press the weighty Matters of the great Commandments with greatest urgency, and hang the Garnish upon their proper Pins, provide solid Food for hungry and sound Hearts, and keep the Family best together ; these are the Men that draw others in, and keep them in that are brought in. Extremes would never stand so nigh as they do, if Moderation did not come between them. There are no Men so fit to state our Controversies, none so fit to give every

Truth

Truth its own place, as Men of Inquisitiveness and Temper : None can better take in, or cast out, try and weigh Gold, and make Allowances, than they : They give to God the Things that are God's ; to *Cæsar*, the Things that are *Cæsar's* ; to Pastors, the Things that are Pastors ; and to People and Flocks, the Things that are theirs. They can distinguish between Enemies and Friends ; maintain a Christian, necessary Opposition against the Enemies, that they may not spoil us, and take from us what we are entrusted to maintain and keep ; and make Accommodation between mistaking and suspicious Friends.

All kind of good Qualities and Graces meet in the most considerable degree in the truly moderate : They follow not Copies, but Originals, look into Things themselves, and gaze not upon Images till they dote upon them ; form a Judgment upon the disquisitions of Reason ; take the true Measures, as far as they can attain, of Things and Persons, and keep the Rule of right-judging : Their Wisdom and Experience procures a candid Respect to their Judgment and Example, yea, even to their tolerable, and by them unavoidable Mistakes. They who walk in the Way of God, chuse to follow them, because they lead by a double Light, the one of sound Doctrine, the other of holy Example. And if any Men in the World can allure and draw, convince and satisfy Men of other Minds, they are the Men who are endued with that Gift ; for they move upon the weight of Reason, and persuade with Affection. All that are truly pious are drawn and allied to them by their Piety, or comprehended in their Charity : They can keep pace with the Strong, and yet are careful not to leave the Weak behind.

The moderate Man accommodates and suits himself to all, not by a servile Flattery, or affectation of Popularity, but by an imitation of God, who doth good to all, and an equal distribution of just proportion of Honour and Duty, of Kindness and Charity to every Man. In a word, his Aims are high to bring Glory to God, his Endeavours are constant, his Submissions to God's Teaching and Will are humble and subordinate ; he takes and follows one Rule for himself and others ; he labours to bring the Irregular to that Rule, and to keep them to it, that desire to walk by it. He values what and whom others esteem ; he keeps what others throw away, and regains what others lose. He is neither too hot for others to touch, nor too high for others to reach, but the Servant of all, to gain the more. He is the fittest Man in the World to set Things right that are amiss, and to keep Things right that are so. No Man can sooner see

an Error, nor pardon it; no Man studies more to magnify God, and Christ, and his Office, and to nullify Idols, and Images, and Fancies; no Man more steady to Things immoveable; no Man sooner drawn to change mutables upon great Reasons, to preserve immovables; no Man more set to gain Christ to himself, and Souls to Christ; no Man hath less to say for little Things by way of Contention, and no Man can say more for them in Reason and Argument, nor more for great Things; no Man easier persuaded to Peace than he; no Man more persuasive to reconcile Man to God, through the Reconciler Christ, nor to reconcile Men to Men, or Christians to Christians. Had not he conformed, many would not, that have. And if the Extremes of Conformity and Nonconformity abate and meet, or endure one another in the same Nation, they must come down and up to Moderation; both Extremes must be bent into a Ring of Comprehension and Unity, by Moderation.

SECT. IV.

And since moderate Men have conformed, there is very great Reason why they should retain and exercise this Moderation towards all Men, even towards them that dissent from them, on every side. And I will assign, first, general Reasons, and then more particular, fitted to the several Parties that are among us.

First, the general Reasons are of these many kinds:

1. Because we are Christians, under a particular Obligation to this Duty, *Let your Moderation be known to all Men*, urged by a mighty Reason, *The Lord is at hand*.

2. Because we are Christians, we should form our Conversation according to the Pattern of our heavenly Father, and blessed Saviour, who governs and keeps the World and Church together by Moderation.

3. Because over and above the goodness of Nature, we are obliged to put on Christ, and to walk in the Spirit, which is a Spirit of Grace, and whose Fruits are, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*.

4. Because we are under the Government of Christ our King, and his holy Spirit, by his holy and good Laws; and therefore we ought to be the most exactly governed Persons in the World; and being so, we are not only to refrain from the Irregularities and Excesses of our

our Thoughts and Passions, Words and Actions; but to be and act conformable to the very Image and Example of Christ; and being so governed, we exercise a Temper towards all Men, in all Things.

5. Because we are to save and order our selves, to gain others to what is good, and to keep humane and Christian Society together, in Love, Righteousness and Peace, which will fall to pieces, except kept together by Temper and Moderation.

6. Because the most wise and experienced, the most pious and learned, the best-acquainted with God, his Laws, his Ways; the best-acquainted with the History of the Christian Church, and make the best use of it, with humane Nature, and its Welfare and Government; the most publick Spirits, and best Men, have been the most moderate.

These are some of the general Reasons; the particular Reasons are many, with regard to particular Persons, of differing Persuasions.

1. Because we are but Disciples and Learners, in an imperfect Light, and that Light diffused and communicated to others, as well as to our selves, we cannot enquire and search, nor find out and retain the Truth, without a Temper of Humility in our Enquiries, and of Zeal and Love in our Acquisitions of the Truth; and we must know, that others have their share of Reason and Light, as well as we.

2. Because we must acknowledg any Spark of Light and Truth, shining in the Arguings and Tenets of others, and must be ready to close in with Truth where-ever we find it; and to persuade, or be persuaded, that we may close, or bring others to a Closure with the universal Truth, which can never be without Moderation of judging of our selves and others. Hence we are to shew our Moderation,

(1.) Towards our *Enemies* (I wish we could give them another Name) of the Popish Church: 1. In a modest Investigation into Matters of Difference. 2. A just State of Questions. 3. A rational divine Proposal of Arguments, both offensive and defensive, drawn from the Light of Nature and Scripture. 4. That we may convince them, that we are not against them out of Opposition and Faction, but because we cannot part with Truth, nor subscribe to, nor entertain their Errors; we will acknowledg any Truth that is professed among them. 5. We would live in the Exercise of Holiness, Love, Peace, and Forbearance, as far as we can with safety to our Souls,

and the Souls of others, as far as we can with safety to our Lives, and just Rights.

(2.) Towards other Dissenters we exercise Moderation, 1. Because we agree not only in Fundamentals of Religion and Government, but in the necessary Adjuncts of Worship, and Design of advancing our Christianity in Doctrine, Heart, and Conversation. 2. Because there are among them Men that are strong, and of great Attainments, and they have Reason to satisfy them, as we have to satisfy us. We had rather close, than peremptorily insist upon opposite Reasonings, as knowing it is a great Duty to communicate together, to love, and forbear one another. 3. Because there are also such as are weak, and we can never instruct, convince, and persuade them but by Moderation, allowing them time to think of Things, as well as proposing to them what is fit to be thought upon. In a word, the Matters in Controversy are less and fewer than the Points of Agreement; we had rather close in the greater, than break for the smaller, which are Things in which we ought to shew our Moderation.

SECT. V.

1. Because they are Matters of great Difficulty, determinable only by exact Prudence, in a due observation of a great variety of Circumstances, which do much change the Countenance of Things.

2. Because they are Matters of Controversy between studious, wise, and pious Men.

3. Because they are in themselves Matters of small moment, some of them being but Hay and Stubble, in comparison of the Foundation, or of Gold and Silver; but *Mint and Annise*, in comparison of the weightier Matters of the Law.

4. Because they are Matters of Christian Liberty.

5. Because they are Matters that occasion too much Scandal; they who do them, offend the Weak that scruple them; and they who omit or refuse them, offend them that require them. And suppose that some that are now weak, may out-grow the weakness of Understanding and Judgment, yet there is a Succession of weak Ones, following one another, of Babes that have need of Milk; and by consequence there must be a continual Exercise of Moderation and Condescension.

6. We cannot deny them the Benefit of our Moderation, because there are matters of as great, and greater moment to the Life and Honour

Honour of Religion passed over, or not punished in some that are most averse from them, as any thing which they hold and insist upon, and make the reason of their dissent from us.

7. If there be any Pity in us to poor erring Souls, we must shew it in Moderation; Know we not that we our selves are subject to Errors? That many err unwillingly? that all have not a Capacity to judge? nor means and leisure to be inform'd? that many are prepossessed, prejudiced, melancholy, overturn'd by Passions? Do not we know the power of a scrupulous Conscience? That there may be Honesty of Heart in loving God and Holiness, in hating Sin, and desiring to please God in his Worship, that cannot dispute, nor understand an Argument nor our Distinctions? How can we save some with Fear, making a Difference, but by Moderation? O how merciful and indulgent is our Heavenly Father to many weak, froward, peevish, complaining, sickly, staggering Children! And should not we be like him! If we cannot convince them by clear, and to us satisfying Reasons, by Love and Beneficence, by all Courtesy and Endearments, by Painfulness in our Callings, commending our selves to every Man's Conscience in the sight of God, by Holiness, and Exemplary Lives, we are at a loss; the Weapons of our Warfare being only spiritual: we will commend them heartily to God, and if we cannot gain them, we will be very careful to give them no just cause to depart from us, by denying any thing within our Power to grant them.

8. There are not many things of which most Men can be very confident; and one great and common cause of Confidence, is their abounding in their own sense; and not knowing what contrary Parties can say for their Persuasions: There is hardly any matter of Controversy between the Conformist and Nonconformist; but there are different Thoughts of the very same things among Conformists themselves: there is good reason therefore why we should be sober and modest, which are some of the Vertues that Moderation is exercised in.

9. On the other hand, we are sensible, that Obedience, Peace, Order and Uniformity are great things; and on the other hand, I think no Man can think that the things, which are the Instances of Obedience, which are said often to be things indifferent, to be undervalued. If I say the harm and danger of precious Souls, are of far greater Consideration. If we think then, that if Authority think fit to silence the Controversy by the removing the matters of those things, not good, or necessary in themselves, that the Salvation of precious Souls may not be obstructed by a rigorous exacting of them: We make but a moderate

moderate Estimation of them if we think them of less moment than the Good or Evil to Souls for whom Christ died. Better the Controversies were buried, than that Souls should be endangered to perish for them. And though *touch not, taste not, handle not*, a needless Scrupulosity, Shiness and Displeasure against them, be the cause of Irregularity; yet it must be acknowledged that a Zeal for Ordinances, without unnecessary Rites, is laudable, and a Zeal against Rites is not so much to be

See Mr. Bold's Plea for Moderation, sadly and ingenuously speaking his own Experience, p. 14.

blam'd, as the Evil to be fear'd on the other hand, to those many erring and superstitious Souls, that think Ordinances are not Ordinances without them. We cannot rhetoricate upon them as some Men do, that they are *Helps and Ornaments to Devotion*, that they are *edifying in their Nature and Use*; for if so, they are necessary, and the Ordinances are maim'd when they are taken off. We know no Inconvenience or Dammage, but Good to have followed the Abolition of many Ceremonies formerly in use, for some of which as much may be said as for these in use. And two things prevailed upon our Reformers to lay them aside: 1. Their Multitude: 2. And principally, because they were abused by the Superstitious Blindness of the rude and unlearned; and partly by the insatiable Avarice of such as sought more their own Lucre than the Glory of God; that *the Abuses could not well be taken away, the things remaining still*. Of Ceremonies, why some be abolished, &c.

We have not omitted to instruct our People in these things, and yet many attribute too much to them (and those that look upon them as they are in their nature and use, cannot be stiff for them:) there is as great Reason to forbear them that scruple them, as them that are too fond of them, not to say too superstitious; to the one they are a Stone of stumbling, to the other they are a part of the Building. And setting aside the Authority which commands them, and may withdraw those Commands without detriment to Religion; they who say the Ordinances had them not, have as much at least to say against them, as they have, who cannot be without them. We are indulgent to these, who err from the Doctrine of the Church concerning them; as obedient Children, we do heartily wish we could be as indulgent to those who are of a different Mind, and as far as we may, and in some things we may be tender towards them, we cannot but we must use an honest Moderation.

S E C T. VI.

And if it were not that we are to shew our Moderation to *All Men*, we could not forbear Complaints and deep Resentments of the Carriage of our Conforming Brethren, who in many Sermons and Printed Discourses, do represent us as if we were a dangerous sort of Men, to Church and State. We are not insensible of the things in which we cannot, and therefore have not concurred with them, which may give them Offence. We have not declined, when we had occasion and opportunity, to give our Reasons for our forbearing, or refusing to make up the number with them, with which we are still satisfied, and never saw any Reason to change our Judgments, and to give us cause to repent, as for an Omission of any Duty. But we will steadfastly shew a Moderation of Meekness and Patience, and bear what's fit for us to bear. We will not make our loud Complaints under the many Censures, Representations, and Misconstructions that are thrown upon us; for indeed they are but a bundle of Sticks and not of Rods; and by our Moderation we will pile and bundle them, as *Protagoras* did his bundle of Sticks, so handsomely, that they will be lighter by their bundling up. But why we should be misrepresented to the World we can see no cause, but what calls for our Commiseration. It is some kind of Surprize to us to read and hear in publick what hath not been as much as whispered to us in private.

And before, we are told of Offences in private, and before the Church be told of us, to tell of us to the Magistrate and to the World, is not regular nor friendly. To declaim against us for Moderation, truly so called, would be to commend us to the World and to good Men. But then that we may first dy and stink before we come to be formally prosecuted, that we may be suspected and then hated, and then used we know not how (nor we know not why) we are painted in the Colours of the foulest Fellow in the Dock. But we are sure this Paint will not endure the Fire; not this Oratory to be taken for Evidence, before a just Tribunal: Neither can we see such Propensity in so many Men to fall in love with Moderation, that there is some need to paint her as an odious Creature, to take them off. The Charge against Moderate Men, consists of many Articles, to all which we make a short Defence.

1. We have given Legal Security to our Governours in Church and State.

2. We

2. We endeavour to perform all Duties without Offence.
3. Our Moderation is our Conformity to Christ, and his Gospel, to the Doctrine of this Church.
4. As the Law is our Rule, so it is our Security, and we rest under it.
5. When we shall stand in need of Favour, we will thankfully accept it, but think it our Duty so to live, and carry our selves, as little as may be not to need it, though we know, *Nullum Ingenium placuit sine Veniâ.*
6. We are Strangers to that part of History, which preserves the Memory of Mischiefs or Ruine, brought either to Kingdoms or Churches, by Moderation, or Moderate Men : We are utter Strangers to any undermining Practices ; and if our Words be not taken, we can endure a Trial, and therefore know no reason for this giving notice to the Magistrate, or the World, to beware of Moderate Men. We never heard that sitting even, ever overthrew the Boat. But on the other hand, we know what Moderate Men have done to settle, compose, reform, to preserve States and Churches.
7. Our Government is justly celebrated for its admirable Temper and Moderation : Certainly Moderate Men are never like to overthrow that which comes so near their own Temper : and if its Peace be ever disturbed or broken, it cannot be by them who are Men of Peace, as all Moderate Men are. The most we can desire, is a prudent Accommodation of some Laws to the present Age, and the Necessities thereof, as our fore-Fathers did to their Times upon no better Reasons ; for we know no standing Rules for Perpetuity, but those of our Blessed Saviour and his Apostles.

SECT. VII.

If there be any Vertue, if any Praise, we should study, think upon, acquire and exercise Moderation. I shall not discuss whether Moderation be a single Vertue, or a Cluster of Vertues ? whether it be a Grace adorning the Christian Court ? or, rather a Queen that governs and employs other Graces in their several Services and Offices ? We are sure that Mankind was first spared, and afterwards restored, and ever since governed by Divine Moderation. Man's first Constitution was tempered by Moderation : There was an Union, or a Combination of Heaven and Earth, of Spirit and Body, to make him up compleat and perfect Man. An excellent happy Creature ! Vissible between the Creator and other Creatures in a middle State of Freedom

dom and Obedience to his Maker, and of Dominion over other Creatures, lower than Angels in respect of his Earthly Extraction, equal to Angels in respect of Holiness, above Angels, because of his Dominion, and Authority to stamp what Name he pleased upon the Creatures. And once more see the Moderation of the disposal: *Adam* had the Name and subordinate Power, but God retained the absolute Sovereignty. God had the Right to bestow them, *Adam* had the use of them, because he had the need, and was to have the Comfort of them.

Had he kept this Middle Station, he had continued happy; but aspiring to an Extream of Ambition, he fell to an extream Condition of Poverty and Misery.

In this State Goodness and Forbearance did first forbear him: God stays till the Cool of the day before fearful *Adam* heard his Voice, that he might have time to study if he could find a Remedy, or find some Shift, or lye down at the Feet of Mercy, which was not promised to him before. Infinite Mercy did interpose between Holiness and Justice, and the inexcusable Offender, whose Excuse made his Case the fouler.

What course did God take to save him? He went a middle way by a Mediator, God and Man. Grace shall save the Sinner, and Righteousness lose nothing thereby: The Law broken shall be perfectly fulfilled; the Curse shall be born, and taken away by him that bare it.

Every Man that is saved and called, is put into a middle State of Grace in this Life; he is advanced from a Slavery to a Sonship, but a Son under Age. *Now are we the Sons of God, it doth not yet appear what we shall be.*

And ever since Sin made the great and lamentable Alteration in the World, by bringing in Death among us; God hath governed it by a glorious perfectly Divine Moderation. He governs, commands and judgeth by a Law that is holy, just and good, and so his Ways are equal.

They are the best and happiest Men in the World, both in themselves and to others, that are renewed after his Image, and act according to his Laws in imitation of him; and they are they who are the most moderate, that govern themselves and govern others, or are governed by the Rules of Moderation.

A Moderation of Elements and Humours makes the best Constitution of Bodies; Grace and Vertue gives the best Temper of Soul, which keeps the mean between the Excess and Defect; and in the State of

Grace the Exercise of Grace is the shewing of our Moderation.

Christ, to whom all things are committed of the Father, rules his Church by it, and all the Members of it are to shew it to all Men; to them that are without, and to them that are within. This is like the Stiffness and Flexibility of the Nerves and Arteries; the soft and smooth Ends of the Parts and Members of the Body, where they joyne and meet.

In a word, Moderation is the Ballance of the Ship, and the Cement of the Building, the just Proportion of the Mystical Body. If the whole Body were an Eye, where were the Hearing? If the whole were Hearing, where the Smelling? &c. But God hath so tempered the Body together, that there should be no Schism in the Body. 1 Cor. 12. 17, 24, 25. *Quia si oculus totus esset oculus; & oculus quidam temperamento inter se conjunctus, adeoque conglutinator:* Dr. Slater in loc. All Christians are joyned together by one Temperament, that there might be no Schism: that's God's design, to prevent Division, and casting out, or cutting off of Members, or any Carriage of Men of higher Gifts, to offend, and neglect the inferior and weak. And the words of the grave and excellent *Musculus* (in 1 ad Corinth. c. 12. v. 25.), are worthy a recital. *Significat ineffissimum esse Schismâ Ecclesie, quando membra illius ab hac sunt mutua sollicitudine aliena, quiquid tandem Verbis ac Ritibus præstantur.* For the Unity and Integrity of the Church (saith that excellent Man) doth not only consist in an outward Conformity of Religion and Ceremonies; but also, yea and more, in the Consent, Concord and Unity of the Mind of Spirit. *Detur autem è tot millibus Ecclesia una, in qua multa ista Membrorum cura vigiat, & locum hoc genus Schismatis non habeat, quo plane Schismatici sunt Ecclesiarum Capita & Præfides, quorum pectora nulla inferiorum Membrorum cura tanguntur.* The very head of Schism, which divides it self into so many Channels, rises from Disaffection; and mutual Care and fellow-feeling of the Sufferings of any Member, is the Effect of this Temperament; and the Cure of Schism is effected by the Application and Exercise of Love, Care and Sympathy: And the Schism so plainly spoken of in 1 Cor. 12. might, one would think, come sometimes into the Consideration of Men who insist upon other Notions.

According to this admirable Temperament and Moderation, making such a Connexion between the Superiour and Inferiour, the stronger and weaker Members of this Body, hath our Saviour, the Head and Law-giver, made those general Laws for the perpetual Government of his Church: And in the first Council of the Apostles and Elders, they determined that Controversy and Debate with great Tenderneſs

Tenderness and Respect to all the Members of the Church, not laying any other Yoke upon the Necks of the Disciples, than things necessary, *Acts* 15. And the same Mind which was in Christ Jesus and his Apostles, should be in all Christians, as to this very Grace of Moderation, and Duty of shewing it to *all Men*. And because it is a Grace which we cannot be without, and having attained it, must not conceal but shew it, I will detain you a little, while we look into the Text where it is enjoined us, and wherein the Glory of Christ is much concerned and seen. In the Text *Philip* 4. 5. the word in the Original *ἰσμενός*, cannot be rendred by one word; one word cannot hold its Signification, say some learned Men: It is rendred *mitis, equus, facilis, mansuetus, tenis laudabilis, sedatus, moratus, frugi, modestus, civilis, prelus*, in *Constantine's Lexicon*. By Christian Expositors it is rendred, *Modestia, Moderatio, Lenitas, Aequitas, Humanitas, Candor, Probitas, Meekness, Clemency*; in our English Bibles, it is englished *Clemency, Acts* 24. 4. *Genteel, 1 Pet.* 2. 18. *Gentleness, Tit.* 3. 2. *Jam.* 3. 37. *2 Cor.* 10. 1. *Patient, 1 Tim.* 3. 3.

And to find out the meaning of the Word; Learned Men give the Etimology of it from *ἴσος* and *αἶνός*, like, equal, even, agreeable: So *Musculus* and *Zanchy*, or of *cedo*, to give place, or yield, as *Zanchy* and others. It is a Word of a vast Extent, and a Virtue of general Use. It is known sometimes by its Contrary, sometimes by its Company, sometimes by the Quality of the Persons of whom it is required, or by whom it is exercised, and the various Objects upon whom or which it is acted: In a Philosophical Sence, it is as much as that which is decent, meet, convenient; in a legal, it as much as equal, to which rigor, or exact, strict, Justice is opposed, and too large a remitting or evacuating of the Law, and it is to be shewed in the Constitution, Interpretation, and Administration or Execution of Laws; and it is very commonly taken in this Sence: But we must search for it in the Theological or Moral Sence of it; and in the Strictness and Limitation of it to *Christians, Let your Moderation be known*, and in the extent of its Object, to *all Men*: which doth include all matters and occasions of Conversation. It is here rendred in a Word of a large Signification, that signifies as much as Rule and Government, and the observing of the just Mode and Mean of a Christian Carriage; and is as much as behave, carry, govern your self so towards all Men as under the Eye, and as ready to give your account to the Lord, who is at hand to judge and reward you.

This Moderation, Temper, or Government is internal and secret, or external; and that either publick or private, according to the

Place and Condition of the Person, as his Occasions are of conversing with all kind of Men, in all manner of Conversation, whether publick or private, religious and civil. The Regulation of a Man's own self, is pre-required to the Regulation of his Conversation towards all Men.

It cannot be expected that I should run out into a large Discourse upon this excellent Subject. We may, with great Profit, read the excellent Discourses of eminent Divines upon this Text, such as Mr. *Perkins*, Bishop *Reynolds*, Bishop *Wilkins*, Mr. *Joseph Hill*, in the Morning Exercises at *Cripple-Gate*, Sermon. 16. And Mr. *Evans*, in his Sermon before my Lord Mayor, hath spoken upon some things very clearly and well.

That which remains of my Design (having wip'd off the Aspersions, or if that be too hard a Word, and calls to mind some unhandsome Usage, having washed off the Colours that made the Moderate Man look with a dark and doubtful Countenance, unlike himself) is to represent him, if not exactly, yet in some of his noble and amicable Accomplishments. And that we may take him right, the Copy is to be taken from the Divine Hand, and Pencil of the Holy Ghost in Scripture; for we do not now look upon him, as in a State of Nature, and mere Morality; but of Christianity and under Grace. But if you looked upon him in the State of Morality, you would most admire him of all Men in that State; he is the fairest of Men, among Men crept out of Darkness, and the Pit of Corruption, into a Light adorned and beset with the most compleat Suit of Moral Vertues.

But alas! the Moderate Christian, the most perfect Piece of Grace in this Life, is but an imperfect Piece, if you turn up the Robe of Righteousness in which he is justified before God, and view him, as having Sin yet dwelling in him, and groaning under his Body of Death. And it will prove too true of the unskilful Hand that represents him, as *Pliny* said of Painters; *Pictores pulchram absolutamque faciem raro nisi in pejora effingunt.*

First; A Moderate Christian is a Man renewed after the Image of Christ; if he is not renewed, with all his Acquisitions and Formalities, he is but an heartless Image of a living Image of his Maker.

Hence you may understand that the reason why there are so many Exorbitancies, Extravagancies, and Excesses among Men, is, because there are so many that prove not to be real living Christians; and why Christians themselves are defective in their Moderation, is, because they are short-sighted, too much conceited, and not enough mortified.

Secondly;

Secondly; He is the wisest, best, and happiest Man, that is most moderate: The wisest, because best; the best, because wisest; and the happiest, because best and wisest.

I. He is the wisest Man; for he is endued with the highest and divine Wisdom, that which comes from above, from whence he is also born: *The Wisdom that is from above, is first pure, then peaceable, gentle, (or moderate, the very same Word as in the Text) and easy to be entreated, full of Mercy and good Fruit, without Partiality, and without Hypocrisy.* Jam. 3. 17.

2. He takes the sure way to be wise: for, 1. He goes for it where it is to be had, and by such means as the Giver of Wisdom doth direct him: *If any Man lack Wisdom, let him ask it of God.* He asketh, and he receiveth. 2. He ceaseth to be wise in his own Conceit, and becomes a Fool that he may wise. 3. Having obtained Wisdom, he considers his latter End, his highest and chiefest End and Good, and all Means tending to it.

3. He advanceth in his Wisdom, 1. By Observation and Imitation of the only wise God, and Christ, who is the Wisdom and Power of God. There is a likeness in his renewed Nature of the Properties and communicable Attributes of God: And as God doth manifest the Glory of his Attributes in the Government of the World, especially his Church and peculiar People; so he is a Follower or an Imitator of God, *Ephes. 5. 1.* And he never errs, but when he deviates from his Example. 2. He walks by a Law, which maketh wise the Simple. 3. As God is his End, and the Law directs him to it, so he keeps his End in his Eye.

II. He is the best Man: for altho he is defective, and often out of Order, yet he hath,

First; The best-temper'd Soul of any Man. He hath the best Soul; for,

1. He hath the best Mind or Head.

2. The best Will and Heart; and by consequence,

3. The best qualified Affections and Passions.

2dly; The most regulated sensitive Appetites.

3dly; And by consequence he lives the best Life, and doth the most Good in his Place and Calling.

1. He

1. He hath the best-temper'd Soul and Spirit, for he hath the best Mind or Head. He hath the best Mind, 1. For Apprehension. 2. Discretion. 3. Dijudication. For,

(1.) He is illuminated by the Spirit in the Law, which enlightneth the Mind ; he hath an Understanding given him ; he perceiveth the Things of God.

(2.) He apprehending, 1. Things of a contrary Nature, as good and evil ; 2. Things good, but in differing degrees ; 3. Things of an indifferent Nature, capable of being good or evil, according as they are used ; he discerns between Things and Things.

(3.) By Dijudication, or an Act of Judgment, he separates Things evil, to be rejected ; Things good, to be embraced ; Things indifferent, to be used or let alone, according to Use, End, and Circumstances.

And now we may call a moderate Man, an understanding, discerning, judicious Man.

He is judicious, and hath three sorts of Things before him : 1. Matters of Faith. 2. Matters of Opinion. 3. Matters of Practice.

(1.) In Matters of Faith, necessary to be believed to eternal Life, there is no place for Moderation, in the common sense of Moderation ; for we must earnestly contend for the Faith which was once delivered to the Saints.

A moderate Man, taught of God, is zealous in all Things which he ought to hold fast ; and this Zeal in its highest strain, and advanced, is but moderated and directed according to the everlasting Importance of those precious and necessary Things.

(2.) In Matters of Opinion, probable, but not evident, he is only still and zealous according to their derivation and tendency : If grounded upon Scripture, he is so far zealous, as he is in love with the Word of Grace and Truth : If they tend to God's Glory, and Man's spiritual Good and Salvation, he is so far tenacious of them, as he apprehends their tendency to be to promote that. But he is moderate in Matters of Opinion, reconcileable to Truth, consistent with Holiness and Charity ; he contends not for or against these Things, but with modesty and sobriety.

(3.) In Matters of Duty and Practice, such as respect God and Man ; these stand in a different degree, and according to their place in God's Commandment, a moderate Man doth intend or remit, rise or fall. And all these Things may be Matters of Debate and Controversy ; and in the Controversy he makes a Difference of, 1. Things,

2. Per-

2. Persons ; and governs himself according to the Rule of God's Word, right Reason, and Prudence.

2. His Head hangs not loose, but his Heart and Will is become conformable to his Mind ; and so his Heart and Will are made better by the goodness of his Mind, his Mind being enlightned, and a Judgment pass'd upon Convictions of Good and Evil ; so he kills the Evil, and wills the Good. He understands and knows what God declares and pronounces ; he judgeth in himself according as God pronounceth ; and willeth and nilleth, according to his Judgment ; and being obedient to his Judgment, he is a conscientious Man.

And hence another true part of the Character of a moderate Man appears :

A moderate Man is a true-hearted, honest, sincere, conscientious Man, and therefore comes into the Rank of the best of Men.

3. And by consequence his Affections are the most orderly and regular. He loves that which is good, approved and commanded of God ; hates that which is hateful, disallowed, and forbidden of God. It is a hard Work to moderate the Affections and Passions ; it is a Work for Grace, Vigilance, Prayer, Care, and Time ; a strait Hand must be kept upon them, with a watchful Eye, or they will flie out like a mettall'd Horse. They are easily moved, and put out, of order by a watchful Tempter, who hath the advantage of a Constitution of Body in every Man, and knows how to come upon us by Surprize ; but no Man sits so even in the Saddle, as a Man of a moderate Judgment. If he cannot prevent their flying out, he can soonest restrain them, and recall himself. And if his Affections are inclined or hang by a partiality, 'tis towards real good Men, and for that which appears in them, which is most worthy of our strongest Love, namely, God and Godliness. And he is not inexcusable himself, who is apt to excuse them whom he hopes God will pardon ; yet still his Judgment is not perverted from a right Judgment of Sin and Infirmities.

A moderate Man is subject to Commotions, but he allays them soonest, and keeps an Eye and a Guard upon them.

Thus you have seen his Inside, his Head, Heart, and Affections, the inward Goodness of the best Man. Now observe the Moderation of,

2dly ; His Sensitive Appetites.

God's Word revealing to him a Kingdom, a Treasure, a Crown in the World to come ; and God's Spirit convincing him of that Glory and Blessedness, and drawing his Heart to Things above ; the same

same Word convincing him of the Vanity, Temptations, and Danger of the World ; and his own Judgment and Experience weighing with him, he grows, as his Faith and Love to God and Heaven grows, most indifferent, cool, and slack, or in one Word, moderate toward the Things that are in the World.

(1.) He grows moderate in his Desires and Pursuits, looking most to his Duty, and the right Use of the Things of this World.

(2.) Moderate in using and enjoying them.

(3.) Moderate in bearing the Crosses, Disappointments, and Losses of them.

And hence he commends himself to us as a temperate, contented, patient Man.

3^{dly}, and lastly ; He is the best Man, lives the best Life, and leads the best Conversation. The Inside being made clean, the Outside will not be endured to be unseemly ; the Tree being made good, the Fruit is good.

Here I need not speak,

1. Of his conversing with God, which is, 1. Dependent upon meer Mercy, the Mediation of Christ, and the Assistance of the Spirit. 2. Reverent, as becomes Dust and Ashes. 3. Fervent, as a needy Creature, in soliciting his Happiness and Salvation.

Nor, 2. With himself, which is intimate, impartial, frequent, as having Work enough.

But, 3. With others.

And in his Conversation with others, in what Place, Rank, or Calling soever he is placed, he labours to govern himself according to the Rule of his Calling in general, as a Christian, according to the Gospel ; and of his particular Calling, whatsoever that is. And he is a Man that minds his own Business, and is no Busy-Body in other Mens Matters, and acts from a threefold Principle, 1. Of Self-denial, 2. Of Charity, 3. Of Righteousness.

1. He leads his Life according to the Principle of Self-denial. If Self be in the Scale, the Hand of Moderation can never hold the Balance even, but when Self is denied. He desires only so much of the World, as may help him in his Duty and Way towards Heaven, neither Poverty nor Riches, but Food convenient. He stands in no Man's way that climbs for Preferment, envies no Man in it, justles no Man out of it. He modestly refuseth what others ambitiously seek, and soberly useth what others abuse. Ambition makes him neither Head of a Faction, nor Emulation to follow a Party. He serves no Interest in the World, but God's. He knows he should have the same

same Mind which Christ also had, that he should not preach himself, but Christ; nor do as they who seek their own Things, but, like *Timothy*, seek the Things of Jesus Christ.

2. He walks charitably. If he hath Faith in doubtful Things, or Things indifferent, he hath it to himself; but he hath Charity to others: His Charity extends to Enemies, to pray for them, to relieve them, to forgive them. He is charitable, even to hope all Things that are hopeful, to believe all Things that are credible; he is charitable in Constructions of Things doubtful, and in his Censures of Men and Actions. He is a Man of so much Love, that he is a Man of Peace.

3. He walks equitably. He is ready to receive according to the same Measure he distributes: *Whatsoever ye would that Men should do to you, do ye even the same to them.* And this hath respect to all sorts of Men. He gives to all their due; to Superiors, Honour, Tribute, and Obedience. The Moderate Man is not turbulent to the Government, but to his power supports it, and doth not shake it. If Controversies arise about his Civil Rights; 1. If the Things be sufferable, he suffers Wrong; if not, 2. He seeks then by just Practices to attain Righteousness. 3. He dares not revenge; for that is to be unjust to God, who saith, *Vengeance is mine.* If in Religious Matters: If about the Foundations and Vitals, he is tenacious of an *Iota*, zealous and resolved; but useth soft Words and hard Arguments, as holy Mr. *Dod* said, aiming to recover Truth, and not to revile Persons. If about Things merely Accidental and Ceremonial,

1. He thinks, as our Reformers thought, that Christ's Gospel is not a Ceremonial Law; but it is a Religion to serve God, not in the Bondage of the Figure or Shadow, but in the Freedom of the Spirit. *Of Ceremonies, why some be abolished, &c.*

2. That Decency and Order is necessary to the solemn Worship of God, and only such Things as are reducible to those two Heads.

3. Edification is one End and Fruit of Ordinances and Duties, and not of Ceremonies. *1 Cor. 14. 26.* Our glorified Saviour gave Gifts to Men, when he ascended, and gave Apostles, Prophets, Evangelists, for the edifying of the Body of Christ; upon the same Reason, to the same End, from the same Goodness, he would have given Ceremonies also, for the Edification of the Body, if they had been necessary.

4. He rarely and unwillingly engages in the Disputes about Rites and Ceremonies, having Reason for his Practice, he would have his Practice pass for a Reason. These Disputes often run upon great

Mistakes, in the state of the Questions, mis-applied Scriptures, Prejudices pass for Arguments, and they blow up Heats, waste Time, enfeeble Men in the performance of great Duties, and do more frequently end in Divisions, and Separation of Minds, than Satisfaction.

5. He hath a respect to the Customs of Churches, which commonly are fitted to the Genius of their Countries, while they retain their Innocency. He can use Ceremonies, well washed from Superstition, in his own Mind and Practice, by sound Doctrine. He is not ceremonious in the Use of Ceremonies, as religious divine Things commending him to God; and yet there is no Man more ceremonious than he, for he useth them but as Ceremonies, with respect to Men, as human Things ordained by Man's Authority. *Artic. of the Church 34.*

6. He doth not wonder that some Men are zealous for them, when he considers their Reasons; nor why others are against them, when he considers theirs. If he can give himself a Reason for their Use, he may use them upon his own Reason, tho not upon other Men's: But he cannot see a Reason, why they who cannot bring their Reasons to them, should be compelled to use them, should be buried alive, or excommunicated for their Non-observance of them. A Diversity of Ceremonies makes not a Diversity of Religions; they that think so, are tainted with Superstition.

7. He cannot see how our blessed Reformers could well do otherwise than they did, considering they were but few, not enabled with the Gift of Miracles, the gracious King young, the Nobility factious, the Priests and Popish Bishops numerous, the People superstitious, and the Government had enough to do to preserve it self; a moderate Course was necessary to be taken (which is highly applauded by the Learned Mr. Hales, in his Sermon of *Dealing with erring Christians*,) with respect to the Papists. And now, if he may be so bold as to speak his Opinion, it is Moderation, and it is but Moderation, that respect should be had to the present Times, and the Dispersion of Protestants dissatisfied all over the Land. These are not the Things that will ever bring in Papists; for they have more of them than we have; and if they came over to us for the sake of these Things, it would be so much the worse for us to bring in Papists, except they leave all that was meant by the old Word *Papistry* behind them.

8. He takes the whole Text together, *All Things are lawful for me*; (i.e. all Things indifferent, neither good nor evil in their own Nature) *But all Things are not expedient.* *All Things are lawful for me; but I will not be brought under the Power of any.* 1 Cor. 6. 12. When they manifestly prove inexpedient, or when any Soul is brought under the Power of any.

any of those Things in themselves lawful, in their Use they cease to be so. He observes and uses Things lawful, when they are enjoined by lawful Authority ; but when he finds them inexpedient, and do not further the Gospel, or when Souls are become subject to them, he cannot but wish the Things in debate were left out of the Laws, or left at Liberty. And now he cannot but stand indifferent to Things that are indifferent.

III. Lastly ; Lest I should forget my self, take the last Sight of a Moderate Christian, and you see him to be the happiest Man alive :

1st, Happy in himself, and happy with respect to others. He is happy in the best Temper of Mind, happy in a clear discerning and Judgment, happy in well-governed Passions, not hurried, inflamed, and transported, not blinded by Partiality to self. He maintains and keeps up the Banks of Sobriety, against the Breaches of Intemperance ; he lies dry, when others are under Water. He is a Lover of Peace, a Moderator of Strifes, and by that means there is Peace in his Borders, when others are in Wars and Contention ; yet he is not so tame, as to be run down with Insolence, or turn his Back upon true Religion, and leave it to the Abuses of Atheists, Papists, Hereticks. He is happy in the large and quiet possession of Contentment.

2^{dly} ; He is happy as an Instrument of Good to others, by bringing Things out of Disorder, into Order ; by restoring a crazy, sickly State, into a happy Temper. And it were happy, if they that use desperate Applications, did in time observe their Operation, and all the Symptoms one with another. Moderation looks on, and knows, that at last the Father of the Family must call her in, and commit it to her to recover it, and direct it to preserve its Health.

Lastly ; If the moderate Man cannot escape Trouble and Sufferings, he is happy in possessing his Soul in Patience, and that God will by his Grace help him to keep possession of his Soul ; and when his Soul is dispossessed, the Lord will commend him as a wise Steward, that used Moderation, in writing down Fifty and Fourscore, for an Hundred that was due, and give him his Reward.

This moderate Man is now out of fashion, but (says Dr. Fuller, in his *Holy State*, p. 207.) *Once in an Age he is in fashion ; each Extreme courts him to make them Friends ; and surely he hath a great Advantage to be a Peace-maker betwixt opposite Parties, tho at present he is crush'd between them.*

An Appendix demonstrating that Parish-Churches are no Conventicles, particularly for reading the second Service in the Desk. In answer to a late Pamphlet, entitled, Parish-Churches turned into Conventicles, &c.

IF the Title of this Epistle to all the Reverend Clergy of the Church of *England* were proved in the Epistle, that Parish-Churches turned into Conventicles, and Informers inform, and Magistrates proceed upon their Information, it would be a great Project to bring the Wealth of the Kingdom into the King's Exchequer, to make the Poor of our Parishes Farmers, and Freeholders at least, and the Informers Fellows to Peers, by the Moities for so many Conventicles kept throughout the Kingdom, above twenty Years, in most of our Parish Churches. But we hope that Parish Churches, being neither any Man's House, nor Barn, nor Yard, nor Back-side, may not come within the Act against Conventicles. And except they deny Churches to be the Houses of God, they know not how to sue the Owner of them for 20 *l.* for the House. But if it should so happen, that this Notion should universally take, and gain Assent and make Converts, as he saith he hath made, *pag. 21.* and so Rectors and Vicars, because they have taken Possession, may be adjudged Owners of the Churches, by some who wish there might be some Law to undo us; we are persuaded that our Magistrates would not interpret the Act, as including Parish-Churches, seeing it speaks of a House, in *which a Family doth inhabit*; or, if it be in a House, *Field or Place, where is no Family inhabiting*; yet we suppose it is a House that hath been, or may be inhabited, or was built to be a Habitation; and we hope that the Parish Churches are presum'd to be no Places for unlawful Assemblies, or Conventicles. And for some other Reasons it may be thought that the Author might have invented another Title for his Epistle:

He doth chiefly insist upon one piece of Nonconformity to prove Parish-Churches Conventicles, and that is, because we do not read the second,

second, or the Communion-Service at the North-side of the Holy Table, when there is no Communion, p. 5. And this Omission is a Sin of that nature and tendency, that it doth not only offend against the Common Order of the Church, but hurteth the Authority of the Magistrate, and woundeth the Conscience of the weak Brethren, p. 5. He beseecheth us to consider what Mischiefs we do both to Church and State, p. 7, &c. A heavy Charge ! and that 'tis high time to provide against so dangerous an Offence ! He tells us of two sorts of Persons he hath to deal with ; one plainly confessing that 'tis commanded by Authority ; but say, they have their Liberty (to read there or not) notwithstanding that Command. Another sort confidently tell him, there is no such Command. And I suppose many may be found, that are doubtful, if not confident ; and I do profess I am neither convinc'd nor converted by what he saith, and shall be judged by the Law it self by and by ; and make a few Observations and Oppositions.

1. He saith, *The place for reading the second Service, is without all doubt, a thing indifferent in its own nature.* To this I oppose that a place inconvenient for saying or reading any part of the Service of God is not a thing indifferent ; because it is partly what is read to the People for their Edification, and partly the Devotion of the People towards God. If the Communion-Table be fixed Altar-wise, or be not removed from the upper end of the Church, in very many Churches the People cannot hear, and cannot join in Prayer : some have made some such Objection to him, which he doth not remove, and saith, Be it never so inconvenient. This may be debated in a regular way, and goes the Inconvenience taken away by legal Authority ; but for any Parish Curat to judg of the Convenience or Inconvenience of a Law — and thereupon to alter the Law after his own Model, is no less a piece of Insolence, than to take upon him to be King, Bishop and Priest in his own Parish. Whereby we are instructed, that a Minister is to read at the Altar whether the People hear or no, and pray, or not. I know one Doctor that takes leave sometimes of his great Congregation, and goes to the upper end of a Great Chancel, rather like to his private Devotion, than publick Worship. But a great Doctor had some respect to the Edification and Devotion of his People, when he set his Man at the Steeple to observe whether he could be heard from the Table over all the Church : to make trial of it, he interrupted his Devotion (as the Story goes for true) and called to his Man by name : *Dost thou hear me now?* the Servant answers, *Yes, very well,* then the Minister goes on. Certainly this Doctor thought it was necessary

cessary the People should hear and be edified, hear and joyn, and many of us Curats are of the same Mind. This was a Reason in Queen Eliz. Injunctions Anno. 1559. and Can. 82.

2. Pag. 7. He saith, *It is only the Observation or Non-observation of all the Orders, Rites and Ceremonies (and none other) which are appointed in and by the Common-Prayer and Book of Canons, which gives it the Denomination of a Church or Conventicle.* Now, if I forget not, Preaching and Teaching in any such Assembly as is described by the Act, makes a Conventicle, and the Preacher finable 20 l.

3. He saith, *The Plea of Custom is not good in this case, because it is against a Positive Law.* But we say, our Positive Statute-Law allows of the Custom of placing the Communion-Table; so the Rubrick before the Communion, 'The Table at the Communion-time, &c. shall stand in the body of the Church or Chancel, where Morning and Evening Prayers are appointed to be said. A Custom is established by this Law: this Custom is as Antient as the Reformation. See the Injunctions of Bishop Ridley, An. 1550. in the Collect. of Records in Dr. Burnet's History of the Reformation, p. 206.

4. Pag. 9. 'Doth not the Book of Common-Prayer it self restrain all Diocesans from making any Order concerning any Doubt arising about the Use and Practice of any thing in the Book?

To this we oppose a Clause in that Preface, or Chap. concerning the Service of the Church, in which are these Words; *And forasmuch as nothing can be so plainly set forth, but Doubts may arise in the use and practice of the same: to appease all Diversity (if any arise), and for the Resolution of all Doubts concerning the manner how to understand, do, and execute the things contained in this Book; the Parties so doubting, shall always resort to the Bishop of the Diocese, who by his Discretion shall take order for quieting and appeasing the same, so that the same order be not contrary to any thing contained in this Book.* This we conceive is established by Law. And to shew that this reading of the second Service when there is no Communion, is not contrary to Law, we will once again publish the Law.

This Writer takes it all along for granted, that the Law requires it, and goes upon *Petitionem Principii*, or a false Supposition.

1. By the Rubrick before the Communion, which must be observed to be one of those Rubricks that enjoyn, or direct what is to be done when there is a Communion, or before a Communion.

Rubr. *The Table at the Communion-time having a fair white Linnen Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are wont to be said: and the Priest*
standing

standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the People kneeling—

Then the Priest is to stand at the North-side of the Table when it is so covered, &c. And it is so only to be covered when there is a Communion; for this let us consult *Can. 82.* 'We appoint that the same Table from time to time shall be kept and repaired 'in sufficient and seemly manner, and covered in the time of the Divine Service with a Carpet of Silk, or other decent Stuff, thought 'meet by the Ordinary of the Place, if any Question be made of it, 'and with a fair *Linnen Cloth* at the time of the Administration, as 'becometh that Table, and so stand, saving when the holy Communion is to be administered; at which time the same shall be placed in 'so good sort within the Church or Chancel, as thereby the Minister 'may the more conveniently be heard of the Communicants in his 'Prayer and Administration, &c.—. And likewise that a convenient 'Seat be made for the Minister to read Service in.

'What, saith he, are there no Rubricks to direct the orderly reading of those Prayers where there is no Communion?

To this we say, 1. Upon Sundays and Holy-Days, if there be no Communion, shall be said, all that is appointed at the Communion till the end of the general Prayer *See Rubrick after the Communion*

This part of the Communion-Service being added to the Morning Service in the Pew, appointed by the Canon to be made conveniently for the Minister to read the Service in, we are sufficiently directed to read this Service, where the other is said: to which it is added, *And if any Man doubt of the place, his Diocesan may direct him by the Law*; and if there be no doubt, may read it there where he reads the rest.

But against this he objects, the Rubrick before the Offertory, *Then shall the Priest return to the Lord's Table and begin the Offertory.* Can any Man be said to return to a place he was not at before?

To this we say, 1. In some places there is no Offertory constant even at Communion, the People having sent their Offerings before to buy Bread and Wine. 2. *When there are Offertories, there are Communion; and then the Priest returns to the Lord's Table when he comes out of the Pulpit, and so we are bound still but to Communion-times.

* See Ridley's *Injunction before qu're*. Item *That the Minister in the time of the Communion immediately after the Offertory, to monish the Communicantes. Now is the time if you please to remember the poor Man's Chest.*

Lastly

Lastly ; He objects : [*Then shall follow the Sermon.*] ' *What only on Communion-Days ?* &c. and shews his respect for Sermons, calling the Sermon the *Great Diana*, and ironically and profanely, *For the dear sake of that Unum Necellarium, that Magnum Oportet.* Sir, did you declare at your Ordination, (if you be a Minister) that you trusted you were moved by the Holy-Ghost, and called to the Ministry ? and now, when you plead so stiffly for a Rite, call a Sermon a *Diana* !

But to answer your Argument, we say, That Rubrick seems rather to direct when we shall go to the Sermon, than give us Authority for Preaching : We have other Authority to bear us out to make our Preaching Legal, than that Rubrick ; and therefore we have Sermons on other times besides when there is a Communion. Lastly, we say, some of the Rubricks belong to actual Communion, as this doth for going to the Altar, as you phrase it ; other Rubricks direct, (when there is none) the Order of the Service.

You bring up a Rear of Authorities, which might have as decently been placed in the Head of Reasonings ; but we know an inartificial Argument à *Testimonio*, is not so forcible as an artificial. But we know no Use of Testimonies and Names without Reason, except it be to think to deceive such easy and kind Sirs, as you call us. But to the chief of them I say :

1. The Presbyterians, in their Reply to the Bishops, in the *Grand Debate*, tell the Bishops, *Moreover there is no Rubrick requiring this Service at the Table, when there is no Communion*, pag. 45. And so they were as blind as we.

2. Mr. Hooker saith, *Those Parts of the Liturgy are at the Table of the Lord commonly read* ; he saith not, *enjoined to be read*.

3. Arch-Bishop Laud leaves out part of the Rubrick, which makes against you and him, out of his Page, and saith, *In many Places in his own memory it was read*, pag. 41. but not so much as naming one Parish-Church in which it was so read.

Pag. 19. saith he, *And now it remains that I should produce some unquestionable Authorities to back my Reasons, that it may appear to all unbiassed Persons, that the Judgment of all the great Worthies of our Church, who have either occasionally, or on set purpose treated of this Matter, is unanimous.*

One would have expected to have seen an Army of Worthies, and they all great Worthies, to have enforced his Reasons ; but when we come to look upon them, they are but seven in all ; and how ominous is it, that a perfect Number of Seven should be found to perfect his Victory !

The

The first of these is the most judicious *Hooker*; nay, if *most judicious*, he might have served alone; and what saith he? *Book 5. §. 30.* That the Prayers being devised at first for the Communion, are, when there is no Communion, at the Table of the Lord for that Cause also *commonly read*. All he saith is, that they are commonly read; but whether in few Places, or many Places they are commonly read, he doth not say, and doth not name any one Place in either College or Hall, Cathedral Church, or Chappel, in which the Communion-Service was *always* read. And so many Things are done commonly, for which there is no Rubrick.

The second Authority produced, is of great Arch-bishop *Laud*, in his Speech in Star-Chamber; I'll quote the Page for him, *Page. 41.* Indeed that great Man clears himself from the Eleventh Innovation, which was reading the second Service at the Communion-Table or Altar, by leaving the Matter very dark and doubtful. *To this first I can truly say, that since my own Memory this was in use in very many Places.* 1. He speaks of what was in the Compass of his own Memory. 2. What was in use in very many Places, in which he had been; and so he speaks of what he saw, and therefore fell within his own Memory: how doth this prove it was no Innovation? If it was customary in many Places, it was a Custom that had no Force in many, if not most Places, in which it was not in use. 3. The Arch-bishop confirms this by the Rubricks, which I have recited before, and takes out of the last Rubrick before the Communion, this part of the Rubrick only: *The Priest standing at the North-side of the Holy Table, shall say the Lord's Prayer, with that which follows*; leaving out that other part of the Rubrick, *The Table at the Communion-time, having a fair white Linnen Cloth upon it*; which shews, that that Rubrick doth only refer to the Communion-Time: whence he infers, the second Service is to be read at the Communion-Table; an Inference that no Man, that regards not *his Grace* above Truth and Reason, would ever yield to.

The third Testimony is of the Right-Reverend Bishop of *Normich*, Dr. *Sparrow*, in his *Rationale* of the Common-Prayer, *pag. 239.* And because this Finder of new Conventicles doth wish or exhort his Reader to mark the Reason of this famous *Triumvirate*, and then read the second Service hereafter in the Desk if you can; I will take the more notice of the *Rationale*. And first, the *Rationale* is neither the Law, nor a legal authorised Expofitor of the Law. And to do the *Rationale* Right and Respect, this Author, or the Printer, hath made the Passage to be neither Sence nor Reason. The Words of the *Ratio-*

nale are : *Private and solitary Communion of the Priest alone, she (the Church) allows not ; and therefore when other cannot be had, she appoints only so much of the Service, as relates not of necessity to a present (this Writer hath it to a private) Communion, and that to be said at the Holy Table, and upon good Reason, the Church thereby keeping as it were her Ground, visibly minding us of what she desires and labours towards, our more frequent Access to the Holy Table : And in the mean while, that part of the Service which she useth, may perhaps more fitly be called the Second Service.*

Now weak Understandings cannot see a convincing Reason for reading of the second Service at the Communion-Table, in all this : 1. Not in those Words, *When other Communion cannot be had* : Other than what ? what's the Substantive to other ? Sure not *private and solitary*, which goes before, and is not allowed by the Church. 2. Or when other Communion cannot be had than in Prayers only, without the Sacrament, she appoints so much of the Service as relates not to a *present Communion*. How as relates not of necessity to a present Communion, and that to be said at the Lord's Table ? Here the Thing in Controversy is positively said, without any Proof ; the first part of the Rubrick clearly speaking of a Table covered, &c. which is at no other time than of a present Communion, or a Sacrament. And upon a good Reason, and with reverence to the Author, here's as bad a Reason as can be given. Doth the Church mind us of a Duty, which she requires not as often as the Communion-Service is said ? She invites Guests to this Feast only when a Communion is appointed, and the Table prepared. 3. The Reason is not square, to argue from a constant reading of the Service at the Table, to a (only) frequent Access. The Access should be as frequent as the Invitation, or the Invitation is vain, when there is no provision.

The other four, Dr. Heylin, Mr. Elborow, Mr. Ham. L'Estrange, Dr. Comber, are too few to drive us all to the North-side of the Table ; there are more for us of all degrees, than ever were against us.

If all will not do, he brings upon us a Reason, which hath convinced and converted the Obstinate, pag. 21. *Let us search all the Forms of Prayer upon special Occasions, since the King's happy Restoration, or since the Blessed Reformation, and we shall find, even when there is no Communion intended, that it is said expressly, The Priest shall stand at the North-side of the Table.*

1. To this I answer : Grant it to be in all ; are those Forms and Rubricks enjoined by Act of Parliament ? If not, they are not a Law, I question not at all his Majesty's Power to appoint Fasts and Thanksgivings ;

givings ; but nothing is to us a Law, but what is by Act of Parliament. And I believe his Majesty never gave him encouragement to say, as he doth, pag. 13. *That the Determination of his Majesty's Will and Pleasure is as binding to him, as any Act of Parliament since the Conquest.*

2. The Rubrick in some of those Forms is only this, I am sure : *The Priest standing at the North side, &c. shall say ;* and not, *The Priest shall stand at the North side of the Lord's Table, and say.* Then it were a Law, if enjoined by Law.

3. Do the Printers receive that in Charge from the King, or the Arch-Bishop, to print that Rubrick ? Or do they do it for Custom and Form sake ?

4. I am sure also, that in the Form of Thanksgiving for Queen Elizabeth's Inauguration, Novemb. 17. there is no Rubrick at all before the Lord's Prayer and Ten Commandments ; but after the Grace of our Lord Jesus, the Lord's Prayer and Commandments follow, and other Prayers. Therefore it was not so since the Reformation ; and that Queen's Reign took up a great part of our Time since the Reformation ; and that Day was as great and solemn a Day as hath been kept to his Majesty's Restauration. And whether that Piece of the Rubrick in our late Books came not in with the Innovations, I will leave to the Enquiry of others, who have a greater Treasure than my poor Collection doth contain.

And now we may say, those that were convinced by this Reason, have quietly receded from their Obstinacy, and been very easy tender-hearted Converts.

After all the Triumph, he rallies up the prime Churches, King's Chappel, Cathedrals, two Universities, and many Orthodox Parish-Churches, where the Prayers are so read, viz. Dr. Hicky, Dr. Sherlock, Dr. Dove, Mr. Pelling. Now whatever their Parish-Churches may be, if they be more Orthodox Parish-Churches than ours, 'tis rare. We take it to be no immodest Comparison to say, we are sure we are as Orthodox Parish-Ministers as they are. And how they can stand at the North side of the Table, we cannot understand, if their Tables stand Altar-wise, (as they do, or else their Churches are no more Orthodox than ours) except standing at the *North End* of the Table, be all one as to stand at the *North Side* ; or that their Tables have no Ends, but are equilateral, and so still their Churches be Heterodox, and not Orthodox. But if their Tables be of the ordinary fashion, they must stand at the North End of the Table, and not at the North Side ; and so they may come nearer to the Table than

others do, they come no nearer to the Rubrick than their Neighbours. And if our Churches are Conventicles, which I hope are not proved so to be; those Orthodox Churches which he names must come into the Number.

And to conclude, there was greater Reason for reading at the Communion-Table in former Times than now; for the Rubrick in the Book of Common-Prayer, till of late, was this: *The Collects, Epistles, and Gospels to be used at the Celebration of the Lord's Supper, and Holy Communion throughout the Year, before the first Sunday in Advent.* [Book of Common-Prayer, &c. by Rob. Barker, 1634.] And this was the Rubrick in King Edward the Sixth's Time; but in ours now, *Collects, and Epistles, and Gospels, to be used throughout the Year.* And therefore then the Celebration of the Sacrament was supposed, or for ought I know the Epistles and Gospels were not to be read, till the last Rubrick after the Communion was brought in, to read so much as was not necessary for the Communion. And this seems to be another Evidence, that the Rubrick for standing at the North Side of the Table did relate to the Communion-Time, or Celebration of the Sacrament, because then even the Collects, Epistles, and Gospels were to be read at the Celebration of the Lord's Supper throughout the Year; and if there be no Communion, there is no necessity of standing at the North Side of the Table: And till I see better Proof, I will conclude, *Parish-Churches are no Conventicles.*

The Conclusion, propounding Examples of Moderation.

And now, having a few Pages left, I will fill them up with Examples, to prove, that the wisest Men, and best Christians that ever were in the World, have always been of this excellent Temper of Moderation. A Man might summon a Cloud of Witnesses, to set their Hands and Seals to the Poet's *Medio turissimus ibis*: And doth not Solomon tell the Meaning, when he saith, *Turn not to the right-hand, nor to the left; remove thy Foot from Evil?*

The incomparable Lord Bacon, of whom the wise King James used to say, 'That he knew the Method of doing Things *suavibus modis*, after a mild and gentle manner.' And another Pen gives him this Character: 'That he had the clearest Prospect of Things of any Man in his Age, being moderate in his Inclination, peaceable in his Mind, and yielding in his Temper. His Religion was rational and
'sober

sober, his Wit acute, his Memory faithful, his Judgment penetrating, his Spirits publick ; obliging to his Friend, and civil to his Enemy ; constant at publick Prayers, and frequent at Sermons and Sacraments. And yet he tells the Duke of *Buckingham*, That the true Protestant Religion is seated in the Golden Mean, the Enemies to her are the Extremes on either hand : Herein agreeing with the Royal Martyr, ' That the true Religion established in the Church of *England*, keeps the middle way, between the Pomp of Superstitious Tyranny, and the Meanness of Phantastick Anarchy.

That excellent Prelate, who preached Bishop *Wilkins's* Funeral Sermon, tells the World, ' That he (the said Bishop *Wilkins*) looked upon it as a Piece of Phanaticalness for a Man to be vehement in little and unnecessary things, whether for or against them, any further than is commanded by lawful Superiours.

The Pious and Elegant Bishop *Hall* was a Man of excellent Temper and Moderation, as appears by all his Writings, especially in the Book called the *Peace-maker*, saying, pag. 136. ' Our Charity should teach us to mince those Errors and Mistakes which we cannot suppress ; and where we find Extremes, there to strain both Parties what we may to meet in the Mean. Thus did (saith he) the twenty four *African* Bishops, assembled in a Synod, walk in a middle way, and cut a Thread between the Rigor on the one side, and the Indulgence on the other ; and as wise Moderators are wont to do, detract something from either Party, that they might promote Peace between both. He calls Moderation, the *Silken Cord*, that runs through the *Pearl-Chain* of all Virtue. And in the Epistle to his *Peace-maker*, saith, to his Reverend Brethren of the Diocess of *Norwich*, ' That it was ever the desire of his Soul, from his first entrance upon his Publick Service of the Church, with *Noah's* Dove, to bring an Olive-Branch of Peace to the tossed Ark ; but if his Wings have been too short, and the Wind too high, to carry him home with it, he must content himself with the Testimony of his faithful Endeavours. O let not (saith he) our Studies, Prayers, Tears, Counsels, Sollicitations, nor Endeavours be wanting to promote Peace ; no, nor if need were, our Blood. All the whole Earth is on Fire, the Flame reaches up to Heaven ; let us labour to withdraw that Hellish Fewel, which nourisheth this fearful Combustion. Let every one pull away a Stick, and not employ himself as an incendiary. As we honour the God of Peace, whom we serve ; as we love the Prince of Peace, in whom we believe ; as we tender the Success of the Gospel of Peace, which we preach ; as we hope for

the

'the Comfort of the Spirit of Peace in our own Bosoms; let us seek
'Peace where it is missing, and follow it where it flies from us. Thus
that incomparable Prelate.

And here I cannot but take notice also of the Right Reverend and
Moderate Archbishop *Juxon*, whom King *Charles* the First selected
for his Confessor at his Martyrdom, when he honoured him with this
Testimony and Name, viz. *That good Man*. One who writes his
Life, gives him this excellent Character, 'That he was a great Be-
nefactor to St. *Paul's*, but greatest to the Church, which his Eminence
'adorned, and his Temper secured, in those Times wherein Rough-
ness enraged that Humour, which Delay and Moderation broke.
'In his Duty this good Man went along with Conscience; in Govern-
'ment, with Time and Law. His Justice was as his Religion, clear
'and uniform, the Ornament of his Heart, and the Honour of his
'Action; neither was his Justice leavened with Rigor or Severity, but
'sweetned with Clemency and Goodness. He was never angry but for
'the Publick, and not then so much at the Person, as at the Offence.
'So ambitious was he of that great Glory of Moderation, that he kept
'it up in spite of the Times Malignity. So that tho the most thought
'the worse of Dr. *Juxon*, for the Bishop's sake; yet the best
'thought the better of the Bishop, for Dr. *Juxon's* sake.

And the pacifick Temper of Arch-Bishop *Sheldon* is excellently disco-
vered in a Sermon of his, preached before his Majesty, 1660, and after-
wards printed, whose Sayings deserve to be written in Letters of Gold,
'That's the best and most Christian Memory (saith he) that, as *Cæsar's*,
'forgets nothing but Injuries. Let us all seriously and sadly look back,
'consider, and bemoan one another, for what we have mutually done
'and suffered from each other. Let us all be sorry, and all mend, per-
'fectly forgiving what is past, and returning to as great Kindness as
'ever; that so by all good and mutual Offices, we may make amends
'for our former Animosities. Shall God (saith this excellent Prelate)
'so great, so glorious, after so high and many Provocations, conde-
'scend to be at Peace with us! And shall we poor Worms be at En-
'mity among our selves, for Trifles, to the hazard of the Comforts
'of this Life, and the Hopes of a better? Shall we retain the Memory
'of former Unkindness, and make a publick Act of Oblivion which
'we expect, a publick Lie, without either Fear of God, or Shame of
'the World? Shall we change one War into another, the open into a
'secret one, Hostility into Treachery, and by pretending Peace, en-
'ly smooth the way to Supplantation? This is the most unmanly
'Thing in the World.

Bishop

Bishop Reynolds of Norwich was a great Pattern of this Divine Vertues as may be seen in his incomparable Writings. Not to go back so far as Archbishop Cranmer, Ridley, Hooper, and Latimer, who loved not their Lives unto Death. Bp. Jewel, Abbot, Bilson, Davenant, Cooper, Usher, Grindall, Prideaux, Downam, Morton; Archbishop Sande, Bp. Saunderson, Bp. Potters Bp. Carlton, Bp. Brownrig; Mr. Capel, Mr. Palmer, Mr. Crook, Mr. Hudson, Mr. Lawson, Dr. Preston, Mr. Fenner, Mr. Belton, Mr. Wheately, Mr. Dent, Mr. Dike, Dr. Sibbs, Mr. Stack, Dr. Willer, Dr. Staughton, Dr. Tho. Taylor, Dr. Featly, Dr. Holdsworth, Dr. Shute.

If you would see more of this moderate and true Catholick Temper, read the Writings of Mr. Chillingworth, Mr. Hales, Mr. Jos. Mede, Dr. Jer. Taylor, late Bishop of Down and Connor, Bishop Ruff, Dr. Hawton, Dr. Lightfoot, Dr. Worthington, Dr. Glanvill, the present Bishop of Hereford, Bishop of Lincoln, Bp of Cork, Dr. Stillingfleet, Dr. Tillotson, Dr. Burnet, Dr. Fowler, the Protestant Reconciler, with many more of the Clergy now living. Here I might also recommend the excellent temperate Writings of some of the Laity, viz. Judg Hales, Esq; Boyle, Sir Charles Woolsty, Mr. Polhill, Mr. Will. Allein, with the Author of the Samaritan, and many others.

The Reverend Dr. Goodman, in his excellent Epistle to his Sermon preached before the Lord-Mayor of London, lately, observes, 'That our Animosities are arisen to that height, that we have raked the Kennels of other Countries, to find Names to stigmatize one another; and tho we have many good Men amongst us, yet who would be a Peace-maker, when he shall be sure to be boxed on both sides, like him that parts a Fray; so that the common Friend shall be looked upon as a common Enemy, by the angry Parties.

The Sum of all that has been said of a Moderate Church-man, may be comprehended in the Character following: *Viz.*

He is one that loves his God, and his Religion, his King, and his Country. He shuns the dangerous Extremes, and keeps the Mean of Christian Moderation; neither causeth Schisms in the Church, nor Factions in the State. He is neither fond of needless Ritualities, nor yet molested with groundless Scruples; neither worships Images nor Imaginations, but submits to the Customs of the Country, tho not to the Iniquities of the Times. By his abhorrence of all Sin, he declares he thinks none venial; and by the Regularity of his Conversation, he shews he expects no Indulgence: And as he doth not think by good Works to merit Heaven; so he endeavours, that he may not by bad ones deserve Hell. He takes more pains to make good his Baptismal Covenant, than to wrangle about the Mode of its Administration, as if he were baptized with the Waters of Strife. And he is more concerned to
prove

prove himself a good Christian, than to prove who is Antichrist: Nor doth he so contend about the Number of the Elect, as to reprobate himself for want of Charity. He thinks it very unreasonable to dispute about the Colour of a Garment, when our Enemies are endeavouring to cloath us with the Scarlet Tincture of our own Blood. He had rather use a set Form of Prayer, than have the Service in an unknown Tongue; and submit to the reverent Gesture of Kneeling, than swallow the Doctrine of Transubstantiation. Whether the chief Ecclesiastical Officer be called a Bishop, or a Presbyter; or the Communion-Board, a Table, or an Altar, he is not so much concerned as to disturb the Peace of the Church about it. He is a true Catholick Christian, neither Papist nor Separatist, and loves all good Men, by what Names or Titles soever dignified or distinguished; and ne're thinks the worse of an honest Man, if Malice gives him an ill Name, because he knows Men by their Fruits. He doth not baptize his Religion with the Name of a Sect, nor espouse the Quarrel of a Party: Nor is he guilty of the Corinthian Vanity, in crying up a Paul, an Apollos, or a Cephas; but looks upon it as the great Design of Christianity to make Men good, and knows where it hath not that effect, it matters not much what Church such a Man is of, because a bad Man can be saved in none. He is one that is sober without Formality, cheerful without Levity, prudent without Stratagem, and religious without Affectation; can be sociable without revelling, angry without swearing, and zealous without quarrelling: One in whom Nature and Grace, Piety and Prudence are so excellently poized, that it may be a Question, whether his Wisdom or Goodness be most evident, because both are covered with a Vail of Humility. He thinks he may lawfully hold Communion with any true Church of Christ, where the Substance of Religion is sound, maintaining neither Heresy in Doctrine, nor Idolatry in Worship, notwithstanding some different circumstantial Modes of Administration: And he believes, if Almighty God damn us all for such Things, which straight-laced, narrow-soul'd Christians damn one another, none could be saved: And therefore he had rather give an Account to a merciful God for too much Charity, than for too great Censoriousness, as well knowing he that is guilty of so great a Crime, hath lost half the Religion of a Christian, and hath exchanged one of the fairest Graces of a Saint, for one of the blackest Characters of a Devil. In a Word, He is one that mends the Times more by his good Example, than by his Clamours. And when other Men, by their secret Conspiracies, scandalous Immoralities, causeless Divisions, and venomous Pamphlets, are plotting the Ruine of the Kingdom, the Language of his Heart and Tongue is,

God save the King.

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